The Congregational Quarterly

EDITORIAL.

LEST we forget. All enthusiasts for May Meetings of sundry sorts should remember that they are being held against a background of two million unemployed and unexampled expenditure on preparations for war. Then perhaps perspective and proportion will be observed.

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"APPEASEMENT"! The very word, with its suggestion of sops to Cerberus, should be enough to condemn any policy. "Justice"—for dictators, have-nots, Jews, coloured peoples, Arabs, minorities—yes, there is nothing in *that* slogan to make one shiver with nausea or shame. By all means let all Britishers strive for justice, especially if it means sacrifice in order that justice may be secured.

But what has "appeasement" so far accomplished? It has increased the power of the totalitarian States, greatly diminished the security of Britain and France in the Mediterranean, inflicted indescribable sufferings on hundreds of thousands in Spain, China, Germany, Austria, and Czecho-slovakia. It has saved London from being bombed, and Europe from a hypothetical war, risking a war with odds loaded against the democracies in the future. It has encouraged big business and lifted Stock Exchange prices. It has, while emphasizing that the Dictators are to be trusted, engaged on a mammoth armament campaign, the like of which Britain has never known—apparently to protect the country against those we are implored to trust. And this is the policy that our Christian Pacifists seem prepared to support!

Is it inaccurate to see in the attitude of the Dictators a repetition of the Machiavellian policy of the Emperor Napoleon in 1851, which in its turn was based on that of Napoleon I in 1805? The Prince Consort, in a letter in 1859, quotes Beauharnais' *Memoirs,* in which the writer is instructed by Napoleon I to arm with all speed, go on disavowing an intention to fight, but keep up a stream of rumours . . . in short, "*Parlez paix, agissez guerre*".

The Prime Minister cannot have it both ways. If the Dictators are to be trusted, and the democracies are safe, we are pouring down the drain millions which could indeed make a land fit for heroes—and children—to live in. If the present armaments are needed, the Munich policy and the presentation of Spain to Franco and his friends have been indescribable folly.

But once again we come to the tragic fact that no alternative government is on the horizon. Anything more crass than the ineptitude of the leadership of the Labour Party during the last six months it would be impossible to imagine. If Fascism ever comes to Britain the stupidity of Labour leaders will have to bear much of the blame.

* * *

Is there any greater need in the world to-day than to put heart and hope into people, young and old? The young are conscious of living in an uncertain world, which may blow up at any moment: the dreams and visions possible to the Victorian or the Edwardian are out of the question for them. They have lived and still live under the shadow of war, and no wonder that often they are infected with an "eat, drink, and be merry" spirit. The middle-aged and old are lost and bewildered: their security has gone; their safe and sure world has vanished; even the standards which ruled their lives have lost their hold.

And not only that. Perhaps the most disturbing feature of contemporary life is that even the young have fallen a prey to the insidious belief that they can do nothing to alter the situation: they feel in the grip of cosmic forces on which they can make no impression. Such fatalism is indeed fatal—to the individual, to the community, to the Church. Dr. Delisle Burns's heartening words should sound a challenge to all:

> Most men and women feel helpless to prevent poverty and war. But our ancestors felt helpless to prevent famine and plague; and they were wrong. We are wrong now, if we feel helpless. We can prevent unemployment and poverty and the irresponsible accumulation of wealth and even war, if we act as our fathers did fifty years ago against cholera and typhus.

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THE organizers of the "Liberal Book Club" are, it is to be feared, inclined to overlook or to despise political tactics. The list of patrons issued by them—even though it be recognized that patrons must be well-known and established people—suggests that there are no young Liberals. The list contains some sixty names, and it is doubtful whether any one is of a man or woman under fifty. There are retired theologians, retired scholars, retired journalists, and many other distinguished people in the fifties, sixties, and seventies—but young Dons, young parsons, young writers, young newspaper men, those with the ear of youth, are entirely missing. If Liberalism has lost its appeal to the young—as it has, and the fact is one of the most serious features of modern political life—its case must be presented and advocated by those in personal contact with the rising generation.

Let the Liberal Book Club look for patrons still in the thirties or forties, and for those who can urge the claims of freedom—of speech, of trade, of combination, of worship—in a way to thrill the youth of the land.

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We are glad that circumstances have again brought to public notice the use of the name "Oxford" by the Group Movement and grateful to Mr. A. P. Herbert for raising the matter in the House of Commons. All the witness of the Group Movement has been vitiated by this internal cancer. Continually proclaiming that absolute honesty is a requisite of the changed life, there has been this fundamental dishonesty, the constant exploitation of the name "Oxford". Protests and appeals have been made in vain. There is in the Group Movement much that the Church needs, and now is the chance to cut out a weakness which has been sapping its strength.

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Prof. Angus Dun has prepared a Study Syllabus on the Report of the World Conference on Faith and Order at Edinburgh. It is called *Studies in Church Unity,* and copies may be obtained from the Rev. Dr. Hodgson, Christ Church, Oxford (6d.).

There will be opportunity subsequently to discuss the various schemes of Church Union which are now under consideration. They are mentioned here in order to draw attention to a scheme drawn up by Ten "Anglican" (they are so described on the title page) and Ten Congregational ministers of the City of Chicago. It is called *The Basic Formula of Church Union* (Boston : Pilgrim Press, 50 cents), is edited by Dr. Douglas Horton, and has as its motto *In consensis unitas, in non consensis libertas, in utrisque caritas.*

At this point may we suggest to some enthusiasts for Church Union that they would do well to hear Lord Halifax's warning to the Dictators, "Halt ! Major Road Ahead !" ? Some of the proposals so blithely hailed would, by making the Church of Christ more exclusive than He Himself made it, merely perpetuate and accentuate divisions. The lesson emphasized in Principal J. S. Griffith's article within should surely have been learnt at this hour of the day. Here again we note that the relation of the Church to the Society of Friends is a test case. We are asked whether a minority like the Society of Friends should either hold up Church Union or impose its views on the majority. It is surely unwise in the light of Christianity's insistence on the value of individual personality and on the rights of the individual conscience to talk about majorities and minorities. "By their fruits ye shall know them", and if a single man by a life of dedicated service reveal his belief on the Lord Jesus Christ, he

cannot be excluded from Christ's Church without harm to the Church and to the Kingdom of God. Are water and bread and wine of more significance than going about doing good, giving a cup of cold water in Christ's name? Therefore we cry, "Halt! Major Road Ahead!"

* * *

A ROMAN CATHOLIC woman doctor writes the following:

> Some years ago a poverty stricken little boy at a Catholic elementary school went into the school-doctor's room to be medically examined. When he came out again the kind nun in charge said to him, "Well, what did the doctor say to you, Joe?" The child replied, "He said, Sister, 'What a miserable little specimen you are' ". And then, after hesitating a little, he added, "But he didn't know I'd made my first communion, Sister".

Shame on the doctor, all honour to the child! We hope young Congregationalists are as proud of belonging to the Church when they become Church members.

Here, at any rate, is an illustration of which Congregationalists can be proud of increased breadth of mind and willingness to admit development—Ann Taylor's readiness when over 80 to alter the last verse of her famous poem, "My Mother". William de Morgan, not knowing the writer was still alive, complained in the *Athenaeum* that the last verse was utterly out of harmony with the rest of the poem:

> For God, who lives above the skies,
> Would look with vengeance in His eyes,
> If I should ever dare despise
> My Mother.

Ann wrote in reply a lively letter, apologizing for still cumbering the earth, and regretting that the verse, written sixty years before, had been retained in new editions. She replaced it by:

> For could our Father in the skies,
> Look down with pleased and loving eyes
> If ever I could dare despise
> My Mother?

* * *

CONGREGATIONALISTS do not canonize their heroes: they are more prone to forget or neglect them. Did they decide to compile a list of saints, one of the first names on it would surely be that of Benjamin Waugh, who was born just a hundred years ago. He was indeed "The Children's Friend", and ministers should not let this centenary year go by without telling children of his great achievements. Miss Rosa Hobhouse's Memoir *Benjamin Waugh* (Daniel, 1s.) will give them the main facts.

FREQUENTLY these pages have urged the need of simplicity in style, both in the spoken and the written word, and have pilloried, perhaps rather mercilessly, the use of psychological and other jargon. We cannot refrain from quoting some recent words of Dr. Carl S. Patton:

> Some learned and profound men have a genius for obscurity or indirection. In a volume by one of the greatest of contemporary American philosophers I find this sentence: "We keep our paths straight because we do not confuse the sequential, correlative and functional relationships of types of experience with the contemporaneous, correlative, and structural distinctions of elements within a given function". Perhaps what the author wishes to say in this sentence cannot be said in any other way; as to this I have no means of judging, because I have no idea of what he intended to say. But if he had to say it this way he might as well not have said it at all. Indeed some learned men seem to have a genius even for bad grammar. One voluminous American writer seems generally to make his verb agree with the noun or nouns standing closest to it, irrespective of the subject of the verb. "Greek thought, from which stems the following conceptions", "the adjustment of means to ends are practical necessities", . . . may serve as examples. At this point I cannot avoid quoting a sentence from a history of religion in America—a fine history too: "His education was received in a Jesuit school in Maryland and was later sent to St. Omer's College in France". It reminds one of the advertisement of the fruit company: "When thoroughly stewed even an invalid will enjoy our prunes". I do not quote these sentences to raise a laugh; they are truly melancholy. Much less do I quote them to show my disrespect for their writers; they are far more learned and able than I am. But that is just the point—some very able and learned men lack the natural feeling for language.

This illustrates both Dr. Patton's commonsense and his sense of humour. And how near he is to the heart of things may be seen from this comment on church activities:

> For blessed is the minister who knows that however well he may do any or all of these things, by themselves or to the impairment of his more primary function they can never make a minister. The church lived seventeen hundred years without a Sunday school. It lived a hundred and fifty years longer without a troop of Boy Scouts. Robert Chalmers never met a Friendly Indian. Henry Ward Beecher had no skill in woodcraft. Phillips Brooks was not an expert in the tying of knots or the pitching of pup tents. Dr. Gladden paid no attention to the finances of his church but let the trustees find the money. No record has come down as to what filing system Chrysostom used or what Savonarola did with his reports. The leaders of the church who have made lasting names for themselves, who

have deeply affected the thought of their time and made the church a real power in human life, have never done it by any secondary or accessory means: they have done it by their preaching.

* * *

THE time is approaching when the Congregational denomination will appoint Moderators for another quinquennium. Wherever ministers and church officials gather together the discussion about the Moderatorial system proceeds apace, but it finds little expression in County or National Assemblies.

That the Assemblies have a right to discuss the system is, of course, rudimentary. The National Assembly, indeed, has a right to dispense with the system any time it thinks fit. The scheme was only passed by the Assembly on the addition of the words that the money could be used for "Moderators, if continued, or such purpose as the Union may determine".

While there has been much criticism owing to the failure to solve the problem of ministerial settlements and removals, there is yet recognition of the fact that the Moderators can only work with the material with which they are supplied—the men the Colleges and the denomination have accepted for the ministry, on the one hand, and independent churches, on the other. It is generally recognized, too, that the system has done much to dignify many important occasions in a church's life, notably Ordination, Induction, and Farewell services. The Moderators themselves are respected and esteemed by their brother ministers. Nevertheless, there is a strong ground-swell that the system is not doing all that was hoped of it, or all that it might do. The time will soon come—though probably nothing can be done immediately, and nothing should be done without a thorough survey—when experiments and adaptations will have to be made. The trouble at present is just the same as in national politics—there is no feasible alternative. Criticism of the scheme, yes; but what to put in its place, no; for apparently the proposals of the Settlements and Removals Commission do not commend themselves sufficiently to the County Unions and the churches to ensure their adoption.

Let it be assumed, then, that the Scheme be administered much as at present for the next five years, and during that time let the men called to this service be given loyal support and all the help they need. [How often, by the way, are prayers offered in the churches for Moderators, and for the officers of National and County Unions?] But let thought and discussion continue during the period, especially in responsible bodies like County Union Executive Committees, so that in time there may be positive and constructive suggestions.

There is no reason, for example, why the principle "Once a Moderator, always a Moderator" should be accepted as axiomatic. It has, of course, its advantages in continuity, but it has probably

greater disadvantages in the officializing of the system. A stream of Moderators out of and back into the ordinary ministry would be of great benefit to the churches. It is amazing how quickly even the best men begin to assume their indispensability. Very often a Moderator knows, and rightly, that his participation in and conducting of a service will add to its efficiency, but very often, too, that efficiency might be sacrificed for the sake of greater intimacy and local participation to the general advantage.

If all the Provinces were administrative areas it would be unwise and, indeed, impossible to take a man away after, say, ten years, but the same objection does not hold in other cases.

It is generally agreed that the Provinces are far too big and that their areas put on the Moderators a quite impossible task: there should, we are told, be 10, or 12, or 14 Provinces. But why not remove the official element from the scheme altogether, and have not nine Moderators, but fifty. Let ministers in fifty groups choose from their number the brother they think most fitted to be their counsellor and adviser in general and in regard to settlements and removals in particular, and let each of these receive £100 a year from the Moderatorial Fund for incidental expenses. This would prevent the accumulation of power in the hands of a few; it would enable any minister quickly to reach the counsel and help of his Moderator; and it would not take from the pastorate good men at a time when good ministers are sorely needed.

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CONGREGATIONALISTS in America are already working hard in preparation for the International Congregational Council to be held at Wellesley College, June 24th to July 4th, 1940. As promised, we are including in our journal all possible information in regard to the Council. Here is the draft scheme the American Committee has drawn up, with the suggestion that the theme of the Council be "The Gospel, the Church, and Society":

I: THE GOSPEL

Commission I. The Sources of Our Christian Faith.

1. The Revelation in the Scriptures.
2. The Historical Jesus.
3. Nineteen Centuries of Theology.
   (*a*) The Apostolic Age and the Early Creeds.
   (*b*) The Sixteenth Century Affirmations.
4. Revelation and Christian Experience.
5. The Validity of Mystical Insights.
6. The Canons of Contemporary Intelligence.

Commission II. The Gospel in Our Age.

1. An Immanent and Transcendent God.
2. The Regeneration of the Individual and of Society through Christ and His Church.
3. A Progressive Revelation.
4. The Possibilities of Human Personality.
5. The Rights and Limits of Private Conscience.
6. The Consent of the Christian Community.

II: THE CHURCH.

Commission III. The Nature of the Christian Church.

1. "The Body of Christ."
2. The Polities of the Primitive Church.
3. The Preaching of the Word and the Prophetic Ministry.
4. The Sacraments and the Priestly Ministry.
5. The Care of Souls and the Pastoral Ministry.
6. The Rights and Duties of the Laity.
7. The Invisible Church and the Communion of Saints.

Commission IV. The Congregational Church and the Church Universal.

1. The Historic Occasion and the Validity of Congregationalism.
2. Distinctive and Enduring Values in Congregationalism.
3. The Congregational Contribution to the Ecumenical Church.
4. What Congregationalism May Learn by Work and Worship with Other Churches.
5. Independency and Christian Fellowship.
6. Congregational Ordination and the Historic Ministry.
7. The Road to Christian Unity.

III: SOCIETY

Commission V. The Church in Its Community.

1. What the Church Offers the Community.
   (*a*) Worship.
   (*b*) Instruction.
   (*c*) Evangelism.
   (*d*) Social Action.
2. The Function of the Church in Rural Life.
3. The Function of the Church in Urban Life.
4. The Local Church and Its Denominational Fellowship.

Commission VI. The Churches and the Problems of Society.

1. The Church and the State.
2. The Church and Race.
3. The Church and the Economic Order.
4. The Church and Non-Christians.
5. The Christian Conscience and the Family of Nations.

Special attention is directed to a volume of essays written by American Congregationalists, with the Council in view (Indep. Press, 3s. and 2s.). The contents are as follows:

The Evolution of Modern Congregationalism. M. Spinka.
Revelation and Christian Experience. E. W. Lyman.
Regeneration of the Individual and of Society. J. W. Buckham.
The Sacraments and the Ministry. G. G. Atkins.
The Historic Occasion and the Validity of Congregationalism. F. O. Blanchard.
The Place of Congregationalism in the Ecumenical Church. H. S. Leiper.
The Significance of the Congregational Ideal. Douglas Horton.
Independency and Christian Fellowship. W. E. Gilroy.
The Road to Christian Unity. W. L. Sperry.
The Influence of the Church on Society. A. W. Palmer.
The Church and the State. A. E. Holt.
The Church and Economic Processes. A. W. Swan.
The Christian Conscience and the Family of Nations. H. A. Atkinson.
The Church and Non-Christians. H. V. White.

It will be noted that some of the articles in our present issue are not unrelated to the Council's theme. Others will follow in the course of the year.

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President Albert W. Palmer, of Chicago, one of the contributors to this volume and one of the most trusted leaders of American Con-

gregationalism, has suggested that if the Governments fail to call an Economic Conference to consider the "haves" and "have-nots" situation, the Churches should do so. We wonder how the proposal strikes British Christians.

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We had hoped to include this quarter an impression of the Tambaram Conference from the pen of Dr. Douglas Horton, but it has not come to hand. Since his appointment as Secretary to the National Council of Congregational Churches in the United States Dr. Horton has travelled round the world, seeing as much as possible of Christian activity in the Far East. He is now in Istanbul, and will be in England at Easter. In our summer number we hope he will share his varied experiences with our readers.

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The President of Yale University, one of the American delegates at Versailles dealing with the Czechoslovak problem, tells a naughty story of Mr. Lloyd George, who is said,

> when questions of the near east were under consideration, to have listened to the debates on Cilicia with a large-scale map of Silesia in front of him, apparently under the impression that Cilicia was merely a variant spelling of Silesia.

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It was Saturday evening, and the "supply", no one having met him at the station, was trudging along the country road to his host's. His bag was heavy, and he heard with a measure of hope the sounds of a horse and trap overtaking him, the hope increasing to expectancy when the trap slowed down, and the driver cried, "Be you a preacher, sir?" "Yes, I am". "Be you a Nonconformist?" "Yes, I am". "Be you a Methodist?" "No, I'm a Congregationalist". "Gee-up, Bess". The trap disappeared in the distance, and the trudge was renewed.

Friendly Clerk in English Post Office (to Aberdonian who has asked for a sixpenny Postal Order): "Having a shot at the Pools?"

Aberdonian: "You mind your own business. Can't a man send money home to his wife without you interfering?"

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Some issues ago we challenged our readers to submit a crossword puzzle of Torquemada standard. Since then Torquemada is no more, to the great regret of all those to whom he has given mental exercise in *The Observer*. A Congregational Torquemada is forthcoming, however, in the person of the Rev. Gordon K. Hawes, of Edinburgh. Mr. Hawes has been good enough to send us the puzzle which appears on the last page of this number. The solution will be given next quarter.

THE GERMAN REFUGEES.

By Dr. CONRAD HOFFMANN, Jr.

(General Secretary of the International Missionary Council's Committee on the Christian Approach to the Jews).

EARLY in November, 1937, a German embassy secretary, Ernst von Rath, was shot in Paris by a distracted young Polish Jew. The immediate reaction was a wave of unparalleled destruction, looting, and incendiarism of Jewish shops throughout Germany. Most of Vienna's twenty-one synagogues were attacked; eighteen of them were badly gutted by fire and bomb explosions. Some 15,000 and more Jews were placed under so-called "protective arrest", which means the dreaded concentration camps for many. More recently far-reaching regulations involving the ghettoization of the Jews have been enacted. A fine of $400,000,000 has been levied against the Jewish community of Germany as the price of expiation for an act of which it is innocent.

Responsibility for this outbreak of violent anti-Semitism in Germany in the wake of the "cold pogrom" of the past years must be charged to the present German Government and its leaders. They are reaping the harvest of the seed of Government-sanctioned and promoted anti-Semitic propaganda sown during the past years. Even the present outbreak of violent anti-Semitism is not the spontaneous outburst of an enraged German people, but rather the premeditated, deliberate, and planned reprisal of the Nazis. Hitler in *Mein Kampf*, the notorious Julius Streicher in his degrading and obscene *Stürmer* propaganda, Rosenberg and Goebbels, Himmler and others, all are personally responsible.

No one will condone the shooting of the German diplomat in Paris, but, equally so, no one can possibly assent to the mob violence against the Jews in Germany which is inspired, aided, and abetted by the German Nazi Government authorities as a reprisal measure. The world must condemn such deliberate brutality, injustice, and persecution by the German Government, even at the risk of being accused of meddling in German internal affairs. But unless such protest is backed up by concrete and substantial aid to the victims there had better be no protest, for it would then be just so many empty words.

More recently, in fact during the negotiations in Berlin between Mr. Rublee, director of the Inter-Governmental Committee for Political Refugees, and Dr. Schacht, the latter was demoted. A break in the important negotiations was necessary, but they were resumed as soon as Schacht's successor was named. Then in the midst of these renewed negotiations came Hitler's speech on January

30th. This, as we all know, included wholesale condemnation and vitriolic denunciation of the Jews. Such action certainly is not propitiatory for the continued deliberations, the successful outcome of which is so vital and important to the thousands of non-Aryans, Christians as well as Jewish by faith, still in Germany.

Hitler apparently demands payment from the Allies for release of the refugees in much the same manner as the kidnapper demands ransom for the delivery of his captives.

These latest developments in Nazi anti-Semitism compel consideration of the whole problem in general as well as of the lot of the Jews and non-Aryans in Germany in particular.

For example, it needs to be pointed out that the world to-day faces a tidal wave of anti-Semitism which is by no means confined to Germany. Anti-Semitism prevails to-day in Poland, in Roumania, Hungary, and Czechoslovakia, as well as in Germany and Austria; not even Great Britain and America have entirely escaped. What is so tragic is that wherever anti-Semitism breaks out, members of the Christian churches, clergy as well as laity, of the countries concerned become involved and ofttimes are actually the moving spirits behind it. There are Roman Catholic priests in Poland, Greek Orthodox priests in Roumania, and Protestant ministers in Hungary, Austria, Germany and even in the U.S.A. and Great Britain who are all guilty. Philip Bernstein therefore speaks of "the profound and unalterable anti-Semitism of European Christianity".

Poland has some 3,500,000 Jews, Roumania 1,000,000, Hungary more than 500,000. In Germany and Austria there are still one and one-half millions of non-Aryans, some Jewish, some Christian, in faith. All these people are unwanted because by the accident of birth or inheritance they happen to have Jewish blood in their veins. And because of widespread unemployment in so many countries to-day, no other countries are prepared to take these unfortunate and unwanted peoples. The result is much human misery which affects body, mind, and soul.

In Germany the Nazis have inaugurated what is called the "cold pogrom". It is difficult for people abroad to appreciate the import or significance of this "cold pogrom". During the summer of 1938 I spent several weeks in Germany and Austria. Much of that visit now seems like a horrid nightmare: I saw and heard so much of human woe and torture of the human soul. Indeed I defy anyone to spend days of listening to the tales of Jewish and non-Aryan victims of Nazi anti-Semitism as I did and not to come away haunted by the unbelievable and refined torture of mind and soul involving so much suffering which is going on. As I write this I am conscious that in my description and denunciation of the Nazi Jew-baiting going on in Germany, I am in danger of becoming guilty of German-

baiting. Let me make clear therefore, at the very outset, that we should not be guilty of generalization with reference to any people—not with the Jew, nor with the German. It is the Nazis, not the German people, who are guilty.

Before we consider the actual anti-Semitism in Germany, it is well to explain some things about present-day Germany. The semblance of unity and oneness in present-day Germany is only skin-deep. There are essentially three distinct Germanys to-day.

1. The *shouting* or Hitler Germany proper. This is characterized by flag-waving, band-playing, goose-stepping, parading; by singing crowds and great mass demonstrations (one is reminded of a continuous Fourth of July celebration); by great reconstruction projects and feverish building activities, great slum-clearance enterprises, remarkable road-building of auto speed highways, land-reclamation ventures; by the building of great government edifices such as the Air Ministry and Government Secretariat in Berlin, the Coliseum to seat over 400,000 and the auditorium to accommodate 40,000; by the flood of propaganda literature; by the absence of beggars and unemployment; by the virtual social security established; by the varied and many-uniformed folk—black-uniformed *élite* troops, the green-uniformed army troops, the blue-uniformed police corps, the Brown Shirts, the dull-brown-uniformed work-service troops with their spades.

One is conscious of great and enthusiastic ventures in the field of ideology and personality. These involve compulsory work service for all in addition to compulsory military service, the Hitler youth movement, the *Kraft durch Freude* movement, disciplinary moulding of human personality into "yes-robots", increased birth-rate, the cult of Aryanism, and a new German cult of religion. And everywhere one is conscious of the influence of the all-powerful Propaganda Ministry.

There is much to admire in the organization. It seems like a perfect smooth-running machine embracing the entire nation. Germany is being made a self-contained and self-supporting economic unit. A population one half as large as that of the United States is being maintained and supported on a territory one-twelfth as large as the States. Germany is becoming an efficient war-machine prepared for any international emergency, defensive as well as offensive, though Schacht is reported to have told Hitler last summer that "one cannot wage war with breadcards".

Unemployment has been eliminated. This has been done by means of compulsory military and work-service, by increasing elimination of Jews and non-Aryans from the economic life, by the return of women from industry to the home, and by the big government projects referred to above. *Gemein-nutz geht bevor Eigen-*

nutz ("The common weal before private gain") has become a shibboleth.

Thus there are many great achievements. But these have been bought at a price that seems too high: the price of freedom of conscience, freedom of the press, and freedom of speech. A totalitarian State cannot tolerate, much less permit such. Moreover, in the process leading to these commendable achievements the non-Aryan, whether Jewish or Christian in faith, is slowly, surely, and inexorably being annihilated. The "cold pogrom" operating in Nazi Germany affects 1,000,000, and possibly more, individuals of Jewish origin, whereas some 250,000 have already fled the country.

2. The *silent* Germany, represented by those many Germans whose consciences cannot tolerate or sanction much that is now going on, but who dare not become articulate in their protests lest they be sent to concentration camp or suffer a worse fate. Martin Niemöller did openly protest; he is still in prison and probably never will be free again though the Court which tried him declared him innocent.

It is this silent Germany that yearns and prays for early deliverance from the yoke of oppression and suppression which now weighs them down. Here, too, is much discontent. Many see through the manœuvres of the powers that be. They know all is not as it seems or as it is portrayed to them. Some were becoming sullen, defiant, and even emboldened to protest. The Munich Peace silenced and squelched this rising and ominous tide of opposition.

There is no question of the enthusiasm of the masses on occasions such as the Party Day in Nürnberg, the Breslau Congress, *etc.* Indeed, they are artificially worked up to dervish-like frenzy on such occasions. But one wonders whether such wild enthusiasm and virtual hysteria are not simply outward manifestations of smouldering suppressed feelings rather than loyalty to the *régime*.

3. The *suffering* Germany. This includes all victims of the Nazi *régime*. First, Aryans who for political or other reasons are regarded as enemies of the Nazis. Then all non-Aryans. These include all Jews, and all persons with at least one Jewish grand-parent, irrespective of whether they are Jewish or Christian in faith or a-religious. In addition all Aryans married to such non-Aryans and who refuse to divorce their non-Aryan mates. They number still fully 1,000,000 and probably 1,500,000 or more. There are 350,000 Jews and some 750,000 non-Aryans in Germany. In Austria there are some 190,000 Jews and probably 400,000 non-Aryans. Their lot is one of increasing woe. Apparently all are to be "cleansed out" of Germany. The enforced divorces, some to save the children from the stigma and grievous handicaps of being outcasts, with the break-

up of the family that follows, often means inconceivable spiritual suffering.

One must know all three of these Germanys if one would understand present-day Germany. The average tourist visiting Germany rarely sees beyond the shouting or Hitler Germany. This explains why so many return full of praise and admiration of the country. Such praise and admiration would be warranted, were it not for the *silent* and *suffering* Germanys which have been created.

Totalitarianism of the State and absolutism of the Church cannot exist simultaneously. One or the other must be subordinated or eliminated. At present the Church is being increasingly subordinated and in danger of being eliminated. Moreover one must recognize that anti-Semitism and Christianity are irreconcilable. A person or nation cannot be anti-Semitic and long remain Christian. And so the existence of the Church is being seriously menaced in Nazi Germany. It is time that the Church abroad should be fully aware of this menace.

Let us now consider what happens to the non-Aryans whether Jewish or Christian in faith.

If you are a non-Aryan in Germany (that is any man, woman, or child with at least one Jewish grandparent) you are an outcast. Your blood, not something you have done, is responsible for the discrimination against you. Because by the accident of birth and inheritance you have 25% or more of Jewish blood in your veins you are racially inferior. Nay more, being thus Jewish, you are a menace and a deteriorating influence in Germany to-day, where "blood and soil" are of and for Nordic Germans only. You may be Christian in faith, none the less you remain racially Jewish and therefore an undesirable in Nazi Germany.

You must therefore be eliminated from the body politic of Germany. And you are one of 1,500,000 similar unwanted people still left in Germany. The simplest way to eliminate you is to exile you. Unfortunately owing to unemployment everywhere, no other country is prepared to give you a domicile. Therefore Hitler, who is determined to "cleanse" Germany of all Jewishness, which means you, resorts to a slow process of annihilation. You are to be slowly starved out of existence. Thus, because of your Jewish blood, you become the victim of a ruthless martyrdom. You have no legal rights.

If you are married to an Aryan, he or she must divorce you, or be ranked with you as an undesirable. For you to seek marriage with an Aryan is a criminal offence.

You may no longer be a civil servant. You are expelled from the legal and medical professions, in fact from all professional careers: you may not be a teacher, a professor, or even a minister of the Gospel.

More recently, you are no longer allowed even to own a shop. In Berlin you must have your name painted in big white letters on your shop windows. This is to warn Aryan Germans that yours is a Jewish shop and no loyal Nazi is supposed to patronize such. In Vienna you must submit to the presence of an Aryan overseer, as it were, in your shop, for it is to be Aryanized. Though he has not invested a penny in your business you must pay him a percentage of your sales proceeds. He is put into your shop by the authorities; he is to be the future owner, and so must learn the business before taking over. You are to be squeezed out. When the Aryan has learnt the business you must sell out to him at a price the Government determines. When you are thus cast out, all your Jewish non-Aryan employees suffer a similar fate. You and they are now among the unemployed.

You become desperate, for now you have no means of a livelihood for yourself and family. But worse is to follow. For soon you receive notice that you are to be evicted from your dwelling or home. You may not live in buildings where there are Aryan tenants. You may not occupy the cheaper flats. And so you must move. But where to? In Vienna to the newly-created ghetto in Leopoldstadt, or to the larger houses where rentals are high. But you cannot pay such rentals; so you must seek out other families in like distress and together share such a house, four, six, eight families in a house, all sharing the common kitchen and toilet facilities.

Apart from all this, you are the legitimate prey of all kinds of degrading insults and humiliations, for you are only a Jew. *Cafés,* restaurants, parks, public buildings, are closed to you. In Vienna most benches in parks and on the boulevards are marked with signs which read "For Aryans only". In Berlin you have a few benches painted yellow, which are reserved for you and your fellow-Jews. So more and more you realize you are an outcast. In Berlin, since the Paris episode, you may now no longer be seen under penalty of a fine of mks. 150, in certain streets and public places. You slink through the streets, hurry home to hide yourself away from public gaze and humiliation. The more sensitive you are the more you shrink from the public, and so slowly but surely you develop an inferiority complex. And what is worse than this violation and degradation of human personality held sacred by Jesus Christ?

You dare not complain or protest; to do so and to be overheard may mean arrest and concentration camp for you. And the mere mention of a concentration camp such as Dachau strikes terror in you because of the nameless torture which you know goes on there.

And thus life for you becomes a dread nightmare. You live on for the sake of your children and to get them abroad if at all possible. They have no future in Germany or Austria. Many of your friends with no such motives, or because of complete despair, end all by

suicide. You may try to leave the country, only to discover how maddeningly difficult it is. To leave you must get a passport. On it you must get permission to leave. To get this you must clear your tax matters. That means visits to six or eight offices. But there are thousands in similar plight, and so at all the offices are long queues of anxious harassed people like yourself. You line up the night before. By morning the queue may number 1,500. But often only 200 or 300 a day are handled. And so, unless you are among the first 200 or 300 in the queue, you must return home and try again the next night and the next, until finally you have all papers necessary and so get the permit to leave Germany.

But your permit, so hard-won, and therefore so precious, is of little use until you have a permit to enter or migrate to some other country. And so you make the rounds of all the foreign consulates hoping against hope to find some way out. These are few and rare. The U.S.A. quota allows 27,340 a year. Of these, 6,000 are assigned to the American Consulate in Vienna. In other words, the Consulate may issue 6,000 visas a year; but in August there were already over 70,000 applications. In other words, it will take you and your fellow sufferers eleven years before all of the 70,000 can actually get away, and you know you cannot possibly hold out that long. And so you suffer bitter disillusionment. You become desperate, frantic. What a life is yours! You are tempted anew to end all by suicide.

You wonder about Christians abroad. You cannot understand their apparent indifference. You are guilty of no crime; you cannot understand why you must suffer so. You thank God for any word of kindness and sympathy given you or for any friendly act surreptitiously shown you by some German Aryan or Christian. And fortunately there are still many courageous and Christian Germans who do still, even if it is at considerable risk to their liberty if not life, help in Christ's name.

Moreover, you are pathetically grateful for any evidence of Christian interest and help from abroad, for it helps you to keep your faith in man and God. You are likely to realize as a result that, after all, the only hope you have left is in God, and so you may even seek to know Him better by going for the first time in many a year to the synagogue or even to a Bible Study Class, or to the special church services conducted by some one of the several missions still carrying on in various cities.

All this and more is what it means to be a non-Aryan, whether Jewish or Christian in faith, in Germany to-day.

World Jewry is giving generously and sacrificially, and through its existing organizations is therefore in a position to provide more or less adequate help for those who are of the Jewish faith. Christendom, however, has been far less generous, though there are actually more non-Aryans of the Christian faith than of the Jewish faith

involved. Therefore most of the Christian non-Aryans are without aid or comfort and suffer miserably as a result. Most are like lost sheep astray. It is high time that Christians who have protested so much against Hitler's anti-Semitism should now come to the aid of its many victims. Christians must play the rôle of the Good Samaritan in this emergency or be justly accused of being as the high priest or the Levite.

The Swedish Churches, the Church of Scotland, the Presbyterian Church of the U.S.A., and others have all launched special efforts for raising funds to help the refugees. All churches should do likewise. The centralized appeal in Great Britain under Lord Baldwin merits the whole-hearted co-operation of all Churches whether Established or Free.

At present the Governments, the Inter-Governmental Committee which grew out of the Evian Conference, and various other agencies are endeavouring to find outlets for the refugees, lands where they may go for permanent settlement. Efforts are now being made, notably in the present negotiations of Mr. Rublee in Berlin[1], to secure some capital transfer arrangement for the refugees so they may not land penniless if and when they finally get abroad. But every government wants the other governments to take the refugees, and there seems little prospect that the Nazis will consent to any kind of capital transfer arrangement acceptable to all concerned. And so the weeks and months go by, and the plight of the refugees becomes increasingly desperate and acute. The world continues to protest against Hitler's anti-Semitism, but mere protest does not help the unfortunate victims. Individuals in desperation make various proposals to solve the emergency: a pro-rata apportionment of the refugees to the different countries, great colonial schemes in Tanganyika, in British Guiana, in Australia, increased immigration quotas to the U.S.A., larger immigration quotas for Palestine, *etc.*, have all been proposed.

Many of these proposals are the promptings of despair. We question the wisdom of any concentration of the refugees in any given area. Such will only create a geographical ghetto. Moreover, such segregation would be proof of the failure of Christendom to solve the problem of human relationships between Jews and Christians which is involved.

One proposal has been made which seems to offer immediate and effective relief. It is to establish a series of refugee internment camps outside of Germany to which 500,000 or more victims of Nazi anti-Semitism could be moved immediately. At least they would be safe in such from further persecution. In such camps re-training schools could be organized, schools for children established, handicraft industries developed, religious life fostered, and preparations made

1 This article was written prior to Mr. Rublee's resignation.—EDITOR.

for ultimate transfer of the refugees to permanent abodes. In such camps doctors, dentists, teachers, artisans, *etc.*, from among the refugees themselves could be employed. The people would be occupied; new hope and peace of mind would result. Holland, Belgium, and several other countries have already adopted this proposal with encouraging results. Dr. Rufus Jones, who headed the recent Quaker delegation to Germany, has returned advocating just such a plan for internment camps abroad, to house 150,000 refugees. It remains to be seen if it can be realized.

Byron wrote,

> Tribe of the roving feet and weary breast,
> How shall they get away and find their rest,
> The wild dove has her nest, the fox his cave,
> Mankind his country, Israel but the grave.

Christendom must not permit this fatalism to be true. 6,000,000 of people in Europe to-day are unwanted because by the accident of birth or inheritance they have Jewish blood. What is to become of them? Christendom must give the answer.

THE RELIGIOUS SITUATION IN GERMANY.

By W. G. Moore, M.A., D. ès L.

In days when we all fear war and prepare for war, we should not perhaps expect great interest to be taken in the religious situation of another country. Yet that of Germany is not far from being the most important question in Europe. Its importance lies not only in the fact that what happens there is bound to affect us, not only in the fact that features of that situation are discernible in our situation also, but in this further fact, that the conflict between Church and State which has raged in Germany for more than five years is the first phase of a real crisis in Europe, in comparison with which the crisis of last September was as a cracker to a bomb. It is a conflict in which our whole civilization is involved and in which compromise is unlikely. In the end neither religion nor the modern State can compromise. Whenever the State can only ensure its existence by giving power to parties who make its service into a religion, then and there will this crisis begin. The end of such a struggle can only be either a new State in which religion is a vital partner, or a new religion of the State. And through what blood and tears must Europe go before that question be decided?

This is so imperfectly realized that it is dismissed as pessimism. To think of the German Church conflict as the prelude to a real crisis of Christianity is considered alarmist and fantastic, even in those circles which are least favourable to the present government of Germany. Would it not be true to say that most Free Churchmen think of that conflict as a suppression of freedom, and of the sufferings of Christians in Germany as instances of that suppression? Do not many think that in some unaccountable way evil men have come to power in the dictator countries, and that when the good sense of the people can again reassert itself, these men will have to give place to more reasonable leaders, and that then, with the return of the old liberties, religion will be once again respected?

But this view is not borne out by a study of recent German history. Since the war, the standards and the practice of German public life have steadily deteriorated, and a decisive factor in that process has been the policy of other nations and the hopelessness of German public opinion. Foreign insistence on reparations, foreign refusal either to disarm or to permit German armament, these things have weakened in Germany governments which might have been stable. As all of us are partly responsible for British policy towards Germany, we have all been, in that measure, architects of the German dictatorship.

Foreign policy was of course only one factor in the growing insecurity of political life in Germany. Reinforced by economic distress and an outraged nationalism, it led, however, to a multiplication of parties which made continuous government impossible. This produced among the middle class, impoverished and frightened by inflation, a disgust of politics and an attitude of scepticism and hopelessness which left the way open for intrigue and violence. But this failure of the German party system, by making Germans despair of being able any longer to express their national will with strength and persistence, cleared the stage for a party ruthless in imposing its own will.

I think it is true to say that nowhere was the indifference to politics more frequent than in Protestant circles. The natural Lutheran aversion to political responsibility, the tendency to rely on "the State" for the conduct of public life, has been since the war a real factor in the German situation, and has only been intensified by the moral and social chaos that followed the war and the Versailles peace. Thus the churches within Germany, no less than foreign powers without, have a share of responsibility for the tyranny under which those churches suffer.

Except for the fact that neither the economic nor the moral life of our people has been tested as severely as in Germany, do things stand very differently in this country? We see social and educational reform sacrificed to an armament programme which enriches certain sections of our community but brings no change in the number of our unemployed. We see our imperial communications increasingly open to attack, we see as much as we are allowed to see of the ugly situation in Palestine, and at home the policy of "appeasement" drives a wedge right through the public opinion of the country. Intensified by a war or a slump, would not this explosive situation develop very quickly to civil war or dictatorship? Might we not be faced with a choice between two extreme governments, either of which would have to rule despotically and to restrict our liberties, including those of the churches?

It would help us to see things more clearly if we gave up thinking of dictatorships as malevolent creations of unscrupulous men. Much more than that, they are the result of successive refusals to deal with urgent problems. A situation is created in which such problems can no longer be burked and in which the people is forced to trust any government that seems strong enough to deal with them. Since all gentler expedients have been tried, that government will certainly be violent and reactionary, but it will also be the result of successive abdications from political action on the part of those who hate violence.

In its more fundamental aspects, the influence of religion in all modern States is much the same. The Church in the community

must indeed act in one of three ways: it may be vital, it may be irrelevant, it may be persecuted. It is vital whenever it actively permeates the whole life of the community. It is irrelevant whenever, even though respected and active, it fails to influence the community at the points where decision is most difficult, and leaves the burden of social and political life to be borne by those outside the Church. Wherever the Church is felt to be irrelevant, the tendency to attack it is already present, for irrelevant religion is a contradiction. Men will seek their religion elsewhere, probably in the State itself, and that religion cannot exist side by side with an existing Church.

What is, in the modern State, the relation of the Christian Church to politics? "Political Christianity" is in danger of not being Christian at all, as the history of the Centre Party in the German Republic might show. But does it follow, as we frequently hear, that "the Church has nothing to do with politics"? Do we realize the dangerous position to which such a view may lead us? It is a curious fact that the same phrase is used in this country by members of the Churches who object to pronouncements in their name on political issues, and in Germany by the dictatorship which most of those Church members detest. Can those who want no Church influence in politics blame a State that wants precisely the same thing? Are they not encouraging the State to say one day to them what they are now saying? Would it not be more timely never to say that the Church has nothing to do with politics without reminding themselves that Christians have everything to do with politics? For indifference to political issues will raise up such a State that Christians will have to protest against it, and will then be told that they are being political. Where is the line to be drawn?

Those who listened to Hitler's January speech know where the line is drawn in Germany. Many must have been shocked to hear him say that in Germany no one has been, or is being, persecuted for his religion. The full tragedy of that statement lies in the fact that in Hitler's sense it is true. Christians may, and do, live at peace in Germany, provided that they make no criticism of the State. Any such criticism is a political act. Niemöller was a warm supporter of the present government, but he is in prison because he was not content to leave this life to the State and to keep religion for matters of "the soul" and the next life. One cannot suppose that Hitler is blind to Niemöller's patriotism, or has much interest in his particular kind of religion. It was quite clear from his last speech that the reason why Niemöller and those like him must suffer and die in Germany is that they are political enemies of the State. Any religion is the enemy of the State, unless it can unreservedly accept and support the State.

Here we touch the nerve of the present religious situation in Germany. Since politics have become the whole life of the State, the Church is only safe from attack as long as it can have nothing to

say in public policy. If it must testify to another authority than the State, it will be ruthlessly attacked. If it keeps away from the main issues of politics, it has no hold on the people's life and it will perish. If it insists on loyalty to God, with the inevitable reserve and criticism about policy that such loyalty implies, it is political and will be persecuted. The conflict between Church and State is, literally, inevitable. Neither side can give way, since the conflict is one of ultimate loyalties:

> In the Totalitarian State *any* real assertion of the First Commandment, *any* assertion of the freedom and sovereignty of the Gospel, *any* activity incidental to a proper and independent life of the Church, is bound to be given the character of "political rebellion"[1].

I hold this conflict to be the chief issue in German life to-day, but there is nothing specifically German about it. Hitler does not oppose the Churches because he is a German dictator, but because he must have absolute power. They resist him not as German Churches, but as Christian Churches[2]. It would be much more apparent that this is the case if anything like full evidence of the course of the struggle so far were obtainable. But all the resources of tyranny have been used to distort and suppress that evidence. The government has the monopoly, not only of comment but of all news of religious questions. Confessional pastors have been persecuted for offending against this and one at least of their chief advisers seems to have been murdered because he was accused (though never convicted) of allowing even a memorandum to the Chancellor to get into the foreign press. Under such pressure, it is not surprising that the government should have succeeded in its tactics of representing the whole thing as a squabble of parties within the Church. This view is actually held by influential churchmen in England, and to refute it would need an investigation of the main events of six years, and that I have attempted in another place[3]. I must confine myself in this article to some evidence of the actual state of things now.

It is not difficult to imagine the effect on churches and congregations of organized pogroms, looting, and synagogue-burning. Rumour has it that it was difficult to stop the looters from burning churches as well as synagogues. People in the streets were forced to loot if they were not to be set upon as hostile to the demonstrations. What becomes of pastoral teaching and oversight in such an outburst of immorality? One pastor met his confirmation class

1 Karl Barth, *The German Church Struggle.* To be obtained from 54 West Hill, Highgate, N.6, price 3d.

2 Karl Barth again says: "Has not perhaps a hidden but fundamental relationship between the Church and the State, between the Gospel and the World, suddenly again emerged into the light? Is not the trouble of the Church in Germany perhaps a quite natural trouble, which suddenly might also break out in some quite different place?"

3 In the *Christian World* (Sept. 29, Oct. 6, Oct. 20, 1938).

with the question: "What did you steal yesterday?" and his laconic frankness produced a row of frank replies: books, sweets, a suit, chocolate, china, dresses, *etc.* Comment seemed unnecessary, and the class continued as usual.

Think of the strain on conscience at such a time, of the desire to seek counsel, of the claims for advice, help, comfort made on any true minister to his people. One hears, as it were naturally, of week-night services crowded; ministers besieged until the morning hours by callers: parents about their children, relatives asking for means of getting in touch with one in a concentration camp, couples faced with divorce if they are to keep home and furniture, hunted folk who may not be seen in the streets by day. To those who know these things, as any Protestant now living in Germany may know them, it is absurd to talk of a mere party quarrel within the Church. The real parallel, as Herr Hitler himself suggested in his last speech, is with Russia or Spain, wherever religion is suppressed.

It is easy to spread division among a Church so smitten. When leaders are muzzled, forbidden to travel or to preach, the only voices heard are of those who enjoy State favour, and these of course are found within the Church as well as without: there is a real struggle of parties. All of these are probably small in number compared with the great mass of puzzled neutral opinion, but they are certainly a political factor in the present German situation. I think chiefly (among the Protestants) of the German Christians, who welcome the new State and are ready to obey it (I gather that their numbers have decreased of late), the Lutheran bishops, who hope by temporary acquiescence to save something of the framework of a national Church, and the Confessionals, who insist on the right of conscience to abide by the principles of the Gospel and of the Reformation. If united, the adherents of these various groups might force the hand of a pagan government; divided they are powerless.

The third of these parties is perhaps the one we need to watch most closely, for the so-called Confessional Church has had to meet the full force of State discrimination. It is perhaps no accident that the churches are often crowded to-day in Germany for the pastor known to be a Confessional. The last months of 1938 saw the most direct attack yet made upon the leaders of this party. During the crisis they issued a service order of intercession for peace. In October the newspaper *Das Schwarze Korps* printed part of this document, exposing it to violent abuse. Prayers confessing national sin and perplexity were termed "treasonable sabotage" of that national support which the Führer required and deserved. It was therefore the duty of the State to "uproot these criminals" if the nation was to be secure. Any English reader who wishes to do so may compare this attack with a translation of the order of service, to be found in the *British Weekly* for December 1, 1938.

But worse was to come, and from the State itself. On no other ground than their responsibility for the issue of this order, the leaders of the Confessional Church were deprived of salary, and have been subjected to disciplinary measures which may amount to degradation from their ministerial office.

Further, the government secured from the Lutheran bishops a condemnation, not only of the order itself, but of the Confessional leaders, on the ground that they had confused religion and politics. One hardly needs to emphasize the gravity of the blow thus dealt by the bishops at any united Christian witness in Germany. Their action makes plain, not only the divisions within the Church, but the confusion about religion and politics discussed earlier in this article. For these bishops had also, at the time of the crisis, issued instructions to pray, for the Leader in his fight against bolshevism, for blood brethren in their attempt to regain their freedom. Do not these prayers imply a political judgment? Does not the complete silence of these instructions on the violence and bloodshed and misery found inside and outside the concentration camps also imply a political judgment of the most sinister kind?

Such a sorry affair as this shows what it costs nowadays to be a Christian in Germany. Let us judge no party too harshly, since none of us can know the desperate strain to which six years of this kind of thing has put the fortitude of men. Nor can we see the end. It may be assumed that the government policy has evoked tremendous though silent and unorganized opposition. For the moment things seem to be at a standstill. Kerrl, the Minister for Church Affairs, has obviously not been able to do that for which he was appointed, to bring order into the Church. He has created something of a desert and may call it peace, but either he or his successor must soon do something constructive.

There seem to be two possible lines of State action. One would be forcibly to create one State Church, entirely ruled by the government and incapable of any free utterance or independent action. So long as ordinary church services were assured this might not provoke a revolt. Another policy altogether would be to confiscate all Church property and tax revenues mentioned in Hitler's January speech, and to allow isolated Free Churches to exist as far as they are supported by their congregations. Even this, however, would not be, as many readers of this journal might think, comparable to the situation that faced our fathers after 1662; it is very unlikely that such Churches would be allowed any freedom of action, even as compensation for giving up their rights, their constitution, and their property.

As to the outcome, it is foolish to prophesy what will happen, either in Germany or elsewhere. But once again the words of Karl Barth seem to be the most true and the most searching:

As we look at the struggle of the Church in Germany, let us beware of all prophecies: of all prophecies of evil which say that the Church in Germany is coming to an end, but also of all prophecies of triumph which say that the Church will certainly win through. We do not know. To-day we can only speak of the tribulation and of the promise in the struggle. But let us now repeat this once more: the path that leads to the future that is veiled from us is not only the path of the German Church but the path of the whole Church of Jesus Christ. The tribulation and the promise of this Church struggle are hovering unseen over the Churches of all countries; and sooner or later, in one way or another, may become visible in their midst. This is something which is our concern; something which at every point is our own business.

P.S.

Robert d'Harcourt. Catholiques d'Allemagne. Plon. 24 fr.
Karl Barth. Die Kirche und die politische Frage von Heute. Zollikon. 1s. 6d.

The conclusions of this article are singularly illuminated by two recent foreign books which offer much valuable material not otherwise obtainable about the present German attack on Christianity. Prof. d'Harcourt has written a packed volume of the most absorbing interest on the fortunes of Roman Catholics in Germany since the beginning of National Socialism. There is much more information obtainable in England about the Protestant than about the Catholic position in Germany, and this book may act as a valuable corrective to a one-sided view of the situation. From its pages two things are very plain: in the first place that the Party's attacks on Catholics have been even more systematic, degrading, and violent than on Protestants; in the second, that because of their large and superior organization and of their influential international connections, the Catholics have been able to reply to those attacks with more publicity if not with more force than the Protestants have.

M. d'Harcourt quotes all kinds of evidence from Pastoral letters, private accounts, even a confidential Gestapo circular, and the result is a singularly living account of an imposing struggle. The Catholics have not always known their own minds; like the Protestants they have been divided between resistance and support of the new *régime*; but their leaders come very well out of a close scrutiny of the struggle. The best known of these in England is Cardinal Faulhaber, but there are many others, small and great, who have had the courage to speak their minds and to lead their people—Bishops like Von Galen and Sproll, others, like the Ordinary of Mainz, who as early as September, 1930, categorically denied that a Catholic could belong to a party with the racial views of National Socialism. The story is one of ebb and flow, attempts at conciliation, successful for

a time in the Concordat of 1933, protests against the violent attacks of Goering and the *Schwarze Korps*, and finally the Encyclical of 1937, the most effective reply yet made to the Nazi tyranny, a reply which a marvel of private organization brought to the hearing of the mass of German Catholics, completely outwitting the ubiquitous Secret Police.

Karl Barth's most recent pronouncement is of the first importance. With a clarity that in another would seem much more partisan, he unmasks the real issue, that runs through M. d'Harcourt's book: the Church cannot avoid being political in the totalitarian State; the invitations to "keep to the saving of souls" are really asking it to forego its witness altogether. The Church cannot be politically neutral about National Socialism, since National Socialism itself is not only a political movement but a Church. It is a secular Church of enormous power, the new Islam, the "Turkish danger" against which Luther warned his people. It would have to be resisted by Christians, if only for its doctrine of Anti-Semitism. That alone is absolutely anti-Christian, that in itself is sin against the Holy Ghost. Against a State which stood for that, not to speak of all other violences, we must as Christians pray, and pray for a restoration of a true State.

I cannot adequately summarize this pamphlet. I can only indicate something of its force. It will be appreciated less by objective observers of European Protestantism than by men who are by the world's need being brought to ask again what the Church is, and what part they, as men within the Church, must play in a world of violence.

W. G. M.

MODERNISM AND REVELATION.

By the Rev. Gwilym O. Griffith.

What is here attempted is by way of being a note upon a recent and private discussion which followed a modernist paper on theological reconstruction. The paper was exceedingly able and persuasive; the discussion was inconclusive; but both paper and discussion served in the end to concentrate a general diversity of opinion upon one clear issue.

The key-word of the paper was "experience". We were in fact, though not by explicit reference, carried back a measurable distance toward the method and emphasis of Schleiermacher. One gathered that religious experience was the chief *datum,* and the task of theology was to interpret it in terms of doctrinal belief, setting the result in the context of the general culture and *weltanschauung* of the age. And obviously neither experience nor culture was a fixed and final thing. We possessed, of course, no comparative gauge of the *intensity* of religious experience. We could not affirm that God was less real to Abraham than to Augustine, or more real to Dante than to the Hebrew Psalmists; but we could certainly affirm that the religious consciousness of Augustine and Dante possessed a richer content and was analysable into fuller statements of belief. Withal, our doctrinal formulations were under the necessity of change not only by reason of a changing content of experience but also by reason of a changing context of culture; for the terms of thought and the sum of human knowledge were likewise subject to change.

No one can deny that this is so. Indeed, as the reader of the paper rightly argued, to deny it would be to deny the evidence of the Scriptures themselves. For not only do they set before us a manifest increase in the content of religious experience from the Patriarchs to the Prophets and on to the Christian Apostles, but also they show how, from the times of ancient Babylon to the days of Greece and Rome, a more or less synthetic assimilation of cultures had influenced the forms and statements of belief. And thus every extension and re-statement, from henotheism to monotheism, from the priestly code to the transcendental ethics of the Prophets, from the eschatology of the *Old Testament* to the eschatology of the *New*, from the Jewish messianism of the early Christian evangel to the universalism of St. Paul and the Fourth Gospel—every such re-statement was, in its day, a "modernist" emergence. Quite as manifestly then (it was urged) the need for doctrinal reconstruction is still with us. The world still moves, and only if religion can be divorced from the intellectual and moral life of man can we expect the theology standardized in the early Christian centuries to need no re-statement to-day.

So far the line, once accepted, seemed clear. Indeed, it seemed almost formidably clear. For these introductory reflections appeared to open the way to something vastly more than a reconstruction of Christian doctrine. There was no apparent reason why a theological symposium thus based upon religious experience should not include an examination of the spiritual consciousness and tradition of mankind as a whole, and the adumbration of a universal syncretic Faith. For it was to be inferred that the old distinction between "natural" and "revealed" religion had no validity for this survey. Revelation (one again inferred) meant no more than discovery—man's exploration and penetration in the region of spiritual reality as that reality was reflected in his own consciousness and that of his fellows.

For the Christian Church, of course (and this consideration may be said to have fixed the scope of the paper), the supreme penetration, the peak-certitudes, were contained within the individual experience of Jesus Christ and His unique God-consciousness, and around these certitudes Christian experience as a whole had developed—an experience which, in its turn, had given us the Scriptures, the Creeds, and the great tradition of the Church. On the other hand this was not to suggest that non-Christian religious experience had nothing of value to contribute to the totality of spiritual knowledge, nothing that might conceivably supplement or even correct the formulations of a distinctively Christian faith. Nay, has it not already been shown that we are bound, as the Apostolic Church was bound, to take account of the dominant conceptions of a non-Christian culture and the existing ideals of life? Thus if, at this, that, or the other point, the Creeds or the Scriptures contradict our entire modern mode of thought, are we not obliged to revise our Faith—unless indeed, as Bossuet argued decades ago, we are prepared to deny to modern life its very essence and to demand of our times such a self-effacement as would mean the stultification of the human intellect and the violation of the intellectual conscience?

This, as one recollects it, was the drift of the argument. Not that the ancient standards were shown to be valueless; on the contrary, they were invaluable; they helped to preserve the historical *continuum* of the Christian Faith and tradition; they were at once a landing-ground and a point of possible departure. But one was left with the impression that the paper, which had begun with the assumption of the determinative value of religious experience as the raw material of theological dogma, had, not illogically, proceeded to assume a sort of autonomy in the region of man's moral and spiritual feelings. Thus, to claim in this relation a special authority for the *New Testament* was, it was argued, like claiming, in the region of philosophy, a special and binding authority for the Aristotelian system.

It is true that, as we have noted, there was one qualifying consideration. In the paper the Person of Christ and His unique God-

consciousness were recognized as central for the Christian Faith. But what are our sources for our knowledge of Christ and His "consciousness" if not the Christian Scriptures? and if no special authority inheres in them for instruction, reproof, and doctrine, does not this one normative standard pass into a shifting hypothesis, a dissolving view? One cannot forget the disquieting reflection that nothing in history is so certain as to be beyond historical criticism. "By degrees the past is absorbed, then antiquated", so that we have need to look for the ground of faith less to history than to our own moral feelings.

It seemed, then, that once more we were being flung back upon "religious experience" for the making and re-making of our standards of belief. The one constant factor was man's age-long spiritual quest and his progressive discoveries and confirmations in the region of the soul; and here, if we gratefully recognized our debt to the contributions of St. Paul and St. John should we not as gratefully make room for those of (let us say) George Fox and Tolstoy, Rabindranath Tagore and Gandhi? The issue has been fairly put by a correspondent (Mr. J. W. Poynter), writing as "an independent lay onlooker", in the *Christian World* for December 29th of last year:

> To my mind it seems that this question of Modernism goes to the very root of religious problems. It involves a choice between two opposed conceptions: that of dogmatic certitude and that of freedom of intellect . . . . My own belief is that Christian Modernism logically leads to Rationalism; this is, to the relinquishing of belief in a doctrinal revelation and the substitution, for it, of the conception of all religions (Christianity in no way excepted) as evolutionary natural products.

Or, in the language of a more professional protagonist (the late Bethune-Baker): "in place of the Rock of Ages we have an immanent activity". Or yet again, is it that the issue is set, in the final, or at least the philosophic, reference, between theism and some form of monism?

It was at this point, as was to be expected, that discussion became acute. One member of the group sought to show that the tendency of the modernist argument led to the identification of the Holy Spirit with the *Zeitgeist,* and that, in the present age, when the *Zeitgeist* itself was only too easily associated with an artificial *Kultur* and totalitarian propaganda, the consequences were perilous. In the hour of crisis the mind and spirit of the Church given over to modernistic doctrine were in danger of being clouded with ambiguities, and an inchoate theological liberalism was likely to be routed by an organized and dogmatic political absolutism. The objector developed his argument by citing, for illustration, a passage from Bossuet, to which, he claimed, recent history had added an ironical comment. The passage is certainly piquant enough to be quoted here.

Bossuet is arguing that if, in the development of the credal standards of Christianity, it was right to take into account the conceptions of Paul, Augustine, and Luther, so it must be right to-day to make room also for the contributions of representatives of "the modern ideal". He proceeds:

> As a symbol of this modern ideal of life the picture of Goethe comes to mind. His personality impresses us as that of a life animated by the spirit within, and acting in accordance with universal self-evolved laws of development. Absorbing all the currents and ideas of his time . . . Goethe rose triumphantly to a harmonious conception of the world and attitude towards life, and sat enthroned, like Zeus on Olympus, generously dispensing his gifts. We have here before our sight . . . a culture of the deepest spiritual kind, in which all the nobler spiritual powers of human life, religion also, find a place—a rich world, complete in itself, firmly planted on itself.

Christianity then, if it was to survive in the modern world, must find room for the Goethean ideal of a life complete in itself, animated by its own vitality and acting in accordance with "universal self-evolved laws of development". Semitic theism must be tempered with a mystical pantheism with its "harmonious conception of the world", and the Pauline-Augustinian-Lutheran conception of man, the sinner saved by grace, must be corrected by the vision of this man-god "enthroned like Zeus on Olympus, generously dispensing his gifts". And then there was Bismarck:

> Close to Goethe stands Bismarck. Again we have the picture of a life in accordance with universal laws—the picture of heroic, energetic, infinitely capable manhood. Standing firmly on the earth . . . , dealing only with what is, Bismarck, in a hard struggle for existence, raised his humiliated nation to an undreamt-of position of power and authority. As if possessed of a magic wand, he awakened the idealistic German dreamer. And on all sides there re-echoed . . . the cry of the duty of self-preservation and self-assertion, of the struggle for world-domination.

Christianity, if it was to survive, must make room for Bismarckian Titanism: it must call men not only to the forbearance of love but also to the heroism of self-assertion and domination.

Forty years ago such a modernist plea as this was agreeably bold but not too divisive; to-day the majority in our churches would draw back from its implications. For if Goethe and Bismarck, why not Nietzsche and Adolf Hitler?—which is precisely the issue confronting German Christianity to-day. But if we admit the principle, on what grounds are we to resist the particular application?

Here Dr. W. M. Horton's comment in his *Contemporary Continental Theology*[1] is very much to the point:

[1] P. 106.

> To many religious-minded Germans to-day, the new experience of national solidarity and self-respect which has come to them through the revolution of 1933 has been nothing less than a fresh revelation of God; and they feel toward Hitler, the human instrument of this revelation, the same sort of religious veneration that millions of Hindus feel for Mahatma Gandhi. It seems to them no irreverence to couple this new revelation of God with the supreme revelation of God in Christ . . . For a Catholic, or for a liberal Protestant, prepared to admit the reality of a natural contemporary knowledge of God, it is a delicate question where to draw the line . . . .

One might, of course—and even as a German modernist—reject the nomination of Goethe or Bismarck, Nietzsche or Hitler: but in the name of what principle of faith and judgment should we ask the people of our churches to do so? Presumably (if we were modernists) because it seemed to us that what these modern representative figures represented did not harmonize with the general Christian witness and experience. But our congregations might reply that it seemed to them that it did. Must our churches be left to balance one "it seems to me" against the other?

This was the point submitted in the discussion, and the reply was a challenge to suggest an alternative. If on one side to-day there are those who claim that the God-consciousness of modern Europe calls for a re-statement of Christianity in terms of nationalism, race-aristocracy, and the "will to power", and if on the other there are those who repudiate the claim as a departure from the norm of Christian witness and experience, must not the issue at last be narrowed down, for everyone concerned, to an "it seems to me"? Even the acceptance of an infallible ruling by an infallible Church must be an acceptance based on a private preference: for he who abdicates to an absolute ecclesiastical authority does so because it seems to him to be right to do so. Or if, by some desperate *détour*, we return to our abandoned claim to an infallible *Bible*, are we not met with a like claim, say, for an infallible *Koran*? and if we accept the one and reject the other, is it not because it seems to us that we ought so to do?

It was at this point that the inevitable crucial objection was made by a theologian in the group. Religious experience in its cultural correlations and interpretations might well (he said) supply the material for a philosophy of religion, but it could never be adequate for Christian theology. For Christian theology was bound to take Revelation seriously; and, quite aside from any particular theory of Scriptural authority, the theologian's task was fundamentally a normative discipline and not an empirical inquiry. Theology was not an account of the religious affections, set forth in doctrinal terms; it was not a doctrinal outline of man's feelings about God and life;

it was the study of God's own revelation of Himself, a revelation which was "God's own act, done in His Word and through His Spirit". This was not to deny that God was immanent in human experience, or that there was a knowledge about Him which derived from the natural processes of human intuition and discovery; but it was to assert that beyond all this there was a Word of God, *the* Word of God, and it was to the service of the Word that the Christian theologian was called. His first concern, therefore, was not with what was now experienced and now believed, but with what, in the light of the Divine Word, *ought* to be experienced and *ought* to be believed. And though the Scriptures were not to be equated with the Word, whose incarnation was in Jesus Christ Himself, yet they were its unique vehicle and must be studied by the Christian theologian, however critically, in the obedience of faith.

It was plain that the discussion would yield no agreement. From the modernist point of view any distinction between the scope of theology and of religious philosophy seemed arbitrary and pedantic; nor did it seem satisfactory to use a term like "the Word of God" in reference to the Scriptures while at the same time involving its application to them in evasive ambiguities. What was the Word of God if it was not the growing volume of spiritual truth which had been built up in devious ways but always through human experience —experience which, for the Christian, found its supreme expression and fulfilment in Christ? The Scriptures certainly were of central historical and religious importance in this relation, but to accord to them a peculiar and final authority was beside the mark.

And here the discussion was adjourned.

There is space left, perhaps, for one retrospective comment. On reflection upon the discussion it is hard to avoid being forced behind the subjects debated to another consideration only hinted at in this note. Dr. Edwyn Bevan has said, in his Gifford lectures, that the real division in the religious beliefs of mankind is not between the Western and the Oriental, or Aryan and Semitic, groups, but between those which affirm the "essential, infinite, unanullable difference" between God and man, and those which tend towards the assumption of man's essential identity with God. To the latter groups, by whom God is conceived more or less as Immanent Activity, the idea of revelation, reconciliation, redemption is alien. Certainly, from this point of view, it is not redemption that man needs but self-discovery. He needs to dissolve the illusion that he is separated from God and in need of reconciliation and atonement, and to penetrate to the truth of his oneness with the divine. Thus, too, all the "revelation" he needs for his "salvation" is latent within his own soul.

Do not the affirmations of modernism tend in this direction? "As

often", says Schleiermacher, "as I turn my gaze inward upon my innermost self, I find myself in the domain of eternity". Here alone, it seems, in the *arcanum* of our being, the divine is valid for us. God is "immanent in experience", but lying low and concealed at times behind an all-but-impenetrable passivity: for when He acts are not His activities *our* activities? So our search for Him becomes a detective quest, a following up of clues, a reconstruction of unwitnessed events, unaided, as it would seem, by the Object of our search—until we learn that God is in the quest no less than in the discovery, and that, in a mystery, He is Seeker as well as sought.

But does this really state the whole case for God's relation to man? And if so, must we not deny the validity of that long record of human experience to which the Scriptures bear witness—namely the experience which points away from itself to a sovereign, transcendent activity of God? This of course is not to deny the validity of experiental "discoveries" of divine truth. God immanent in Socrates is recognized by him as the Restrainer of men; God immanent in Plato is discovered to his thought as the Persuader of men; and these divine discoveries are human discoveries—inferences drawn from experience and the facts of life. But the order of manifestation witnessed to in the Bible, while it includes these disclosures, also transcends them. God in His sovereign freedom stands over against man and acts *for* him and *upon* him as well as *in* him. This is the genius of the Gospel, and Paul devotes his epistle to the Galatians to setting it forth. The Gospel is not of men nor of human excogitation or discovery. God sent forth His Word, His Son, His Spirit. The Word of God is a Word of grace witnessing to God's eternal Act of grace. The Gospel is *given*, and that which is given is not an eternal principle to be discovered, a human endowment to be awakened and developed, but the Good News of God which only God can announce, since He it is Who has *made* the news. For, as Dr. H. G. Wood has said, the news is not that God loved the world, but that He so loved the world that He gave His Son; and its ethical sequel is not simply that we ought to love one another, but that we ought to love one another as Christ loved us and gave Himself for us. It is this Gospel of sovereign grace which St. Paul makes the normative test of faith, the criterion of what *ought* to be believed.

Now beneath the contradiction set up by a purely immanental or monistic theology on the one hand and the Hebraic-Christian theology on the other there may lie some undreamed-of reconciling principle, but it is hardly for mortal man to discover it. Here on earth there seems to be only the choice between incompatible alternatives. As Dr. Bevan says[1]:

> In such a case the judgment of value is so fundamental that it is impossible to prove its rightness by any deducing of it from

[1] *Symbolism and Belief*, 79, 80.

> value-judgments still more fundamental . . . A man's self-abasement before a goodness, a holiness, a wisdom, a beauty infinitely above him and yet stooping down to him in a strange love, so far as it is genuine, must give a particular kind of note to his life and personality. The life and personality of another man, whose view of the universe leaves no place for such self-abasement . . . will have a difference in it which those associating with both will probably be able to feel.

And though there is certainly room for both types in the communion of saints, there can be no reasonable doubt as to which represents the New Testament Faith.

This, it may be said, commits us to the Barthian emphasis. It is not offered here because it is such, however, but because it seems that we are thrust back upon it by sheer force of spiritual necessity. We are like the four starving men sitting at the entering in of the gate of Samaria, who said: "Why sit we here until we die?" We can hardly conceal the fact that we are thus desperate and starving; and it is too early to claim, if not by our own experience, at least by well-founded report, that they who have entered into the city have found no famine there but bread enough and to spare?

Withal, the recognition of the sovereign freedom of God in bestowing upon us His own Word is in no sense incompatible with a critical re-examination of the vehicles of revelation and a re-statement of doctrine. It is the task of the new Dogmatic to examine again *how* God has spoken and to re-interpret and correlate *what* He has spoken; only it is a task undertaken in dependence upon, and under the authority of, the given Word itself, the Gospel of the grace of God in Christ Jesus. And for this task, on any showing, the Christian Scriptures are the Book of Witness, reflecting not only the experience of the first Christians but also the eternal, revealing Act of God in the gift of His Son. In H. R. Mackintosh's words: "In theology the Church tests itself, bringing its own teaching to the tribunal of God's Word". For if God is God and can be known only as He reveals Himself, and if in very truth He has sent forth His Word, then our proper concern is to understand, obey, and interpret that Word, knowing ourselves to be under its judgment and its grace. So our "it seems to me" passes into Paul's "I am persuaded" —persuaded by the Word, which, through the Spirit, creates the faith that receives it.

REACTIONARY TENDENCIES IN MODERN THOUGHT AND PRACTICE.

By the Rev. J. P. Southwell.

All competent observers and critics are agreed that Western civilization is in a bad way, but few seem to have diagnosed the nature of the disease that has reduced its strength, blurred its vision, and brought its progress to a full stop. Every field of its manifold activity presents the same features, from which it ought not to be difficult to discover the nature of the malady. It is recurrent reactionary fever.

Democratic government is dead, or is rapidly approaching dissolution everywhere. Men have lost faith in themselves, and the liberties won by the "agonies and bloody sweats" of their conscript fathers are abandoned without a sigh or a tear. The great ideal of "Government of the people, by the people, for the people", is contemned and the democracies have welcomed with acclamation the return of the tyranny of the old man with the big stick.

In no field of human skill and expression is re-action more visibly marked than in that of sculpture. The great ideals of beauty which the artists of the past sought to embody in line, proportion, expression, have been dispossessed by the abortions of Easter Island.

No less evident is re-action in the world that responds to the appeal and influence of music. Here, the tympanum of the jungle and the braying of the saxophone elicit the admiration and homage of a generation bored to death by the immortal strains of the great masters. The lords of the underworld have dethroned for a little while the harbingers of light.

In fiction, the spirits of Smollett and Fielding and Zola have returned and taken possession of the minds of our young writers and readers, with the result that crime and salacious suggestion are the staple themes of work which pour from the press.

These, and many other instances of the fatal lapse into which the active and cultural life of to-day has fallen, are the direct product of the revolt from reason that characterizes modern thought.

Recent psychology provides abundant evidence of this drift to discarded delusions. Jung, in his last work, *Modern Man in search of a Soul*, says,

> A great deal of modern psychology takes the reader into the unknown regions of "depth psychology", and carries him back and forth along the frontiers of the "psychic hinterland". It gives him peeps down into the deep secret springs of life beyond the area which consciousness lights up with its half lights. It tells him that there is dirt and darkness and evil in this psychic

> hinterland, that the depth beyond the conscious area is a bottomless cellar full of spooks and ugly faces, waiting their chance to bolt up the stairs and grin at him. But nowhere is there any soul in sight which he can call his own, nor any central self that is in control of the legion of spooks and ugly faces.

This reading of the human mind paves the way for a return of the deadliest delusion that ever afflicted the human race, belief in demoniac possession. "All reason abandon, ye who accept this psychology of the abnormal, maladjusted mind as the psychology of the normal, rational mind". If the advocates of this aberration pray, which is improbable, the old Cornish prayer would express their feelings correctly. "From ghoulies and ghosties, and long legged beasties, and things that go bump in the night, 'Good Lord, deliver us'!"

In popular philosophy the idea of human progress is scouted as the mental idol of the Victorian age, which was burned, ground to powder in the Great War, and its ashes strewn upon the waters of the aftermath. Barbarism and final extinction are the goals towards which Spengler in his *Decline of the West* sees our civilization drifting. Bertrand Russell popularized this philosophy of pessimism in his book, *A Free Man's Worship*:

> The whole temple of man's achievement must inevitably be buried beneath the *débris* of a universe in ruins. . . . Only on the firm foundation of unyielding despair can the soul's habitation be safely built. It remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day.

Whence these thoughts? Is there no history of development, *i.e.*, of progress behind these "lofty thoughts"?

Dr. Inge and J. B. Bury, among others, have contended that the idea of progress is quite modern, that it came into currency with the Encyclopædists. The question at issue is not the idea of Progress, but the fact of progress. Is there a principle of progress inherent in life? The greatest minds in science reply in the affirmative.

In *Secrets of Earth and Sea*, E. Ray Lankester wrote:

> One result of the terrible cataclysm (the Great War) is, that not a few thoughtful writers have been led to deny the existence of what they call "Progress", meaning by that word the development of mankind from a less to a more complete attainment of moral and physical well-being. . . . That there has been a development from lower, simpler structure to higher, more complex, more efficient structure is demonstrable, and so is the proposition that there has been in the human race a *continuous* development in the direction of increased adaptation to the conditions of social life. . . . We have no reason to doubt its continuation.

To the same effect speaks Prof. C. Lloyd Morgan in his *Ascent of Mind*:

> A broad survey of mankind can scarcely fail to impress on us that there has been not only evolutionary advance, but progress towards the attainment of ideals which in times past were new and hitherto unforeseen. . . . What I find in Evolution is one great scheme from bottom to top, from first to last. What I also believe is, that this advance through Nature is a revelation of Divine agency.

Modern science confirms and interprets rightly the faith of Jesus, and the enlightened spiritual consciousness: "My Father worketh hitherto"; right up to now, God is at work in His universe. He is not working blindly, conducting experiments the results of which are doubtful and uncertain. The Universal Energy that brought all things into being has moulded the universe to what it is, is working persistently, intelligently towards a definite and certain end. The end in all its completeness and fullness cannot be seen, but certain features are clearly outlined—ideal truth, ideal goodness, ideal beauty. Such was the God Jesus saw and revealed. He is here, "in the sounding house vast" of human life, enlisting the thought of the mind, the loyalties of the soul, the fervour of the spirit, in His high and glorious purpose. The reactionary tendency in philosophy has paved the way for the return in great force of an old theological heresy, the heresy of dualism. It is termed to-day "The Theology of Crisis", and is hailed with enthusiasm in many circles as a heaven-inspired new theology. There is nothing new in it. It is simply a revival of an old way of thinking about God in relation to the soul of man which we find in many of the theological systems of the past, in Calvinism, in Marcionism. It was the fundamental root of Pharisaism, which Jesus sought to uproot and destroy. Barth and Brunner, the leading exponents of this revived heresy, are emphatic in denying the unity of God and man. Barth has expressed himself in a crisp, concise sentence. He says:

> I hold the *analogia entis* (the doctrine of likeness between the Creator and the creature) to be the discovery of anti-Christ.

"The Theology of Crisis" is expounded very clearly by Brunner. These are his words:

> Man is separated from God through sin and guilt. The original union with God, in which he was created, has been destroyed: man is cut off from the tree of life. Therefore a contradiction beyond repair clings to our life. . . . But it pleased God in His mercy to throw a bridge between Himself and man. . . . It pleased God to visit man, who cannot come to God.

And again:

> There are two worlds, one subject to the bondage of corruption, the other centred in the Living God. God is *wholly other* than man the finite, and God and the world are two, not one, in virtue of the absolute distinction between Creator and

creature, and again in virtue of the absolute distinction between the holiness of God and the sin of man.

The "Theology of Crisis" entertains a very low conception of man. It maintains that his selfishness and sensuality are not perversions, but are the essence of his nature; his natural sympathies and aspirations are just the filthy rags of a vain and self-inflated humanism. Such a conception of man will always evolve a theology marked by supernaturalism, externality, coerciveness. And these are the distinguishing features of Barthianism! You look for them in vain in the Gospel of Jesus. How any intelligent, instructed mind, thinking the thoughts of Jesus on God and man, can endorse the findings of this school, is a matter of profound amazement. Jesus told of a lad coming to his right mind, to a true understanding of his relationship to his father by means of the highest and best that were of the very nature of their joint lives. There was a crisis in the lad's life, it was brought about not by an irruption from without, but by the uprising of the true life within. No one denies the unity of the Father and the Son, "I and my father are one". Jesus never made a claim for Himself that He was unwilling to make for all men. His consciousness of this essential union may have been unique, because from the dawn of consciousness no fleck of self-will clouded His vision, and no allurement of sense disturbed the harmony of His fellowship with the Father. So perfect was this union that the Father was mirrored in His Son. "He that hath seen me, hath seen the father". And the features of His Father He saw in the face of every man. That is why He loved the common people so fervently. The revelation of Jesus "is as much a discovery of man as it is of God, and a discovery which discovers man to himself". To the golden-tongued Chrysostom we are indebted for the briefest and yet most pregnant expression of the unity of God and man. "The true Shekinah is Man". It is no longer possible to draw a hard and fast line between the human and the divine, the natural and the supernatural, the finite and the infinite.

The progress of science and philosophy has made this separation untenable.

> Draw if thou canst the mystic line,
> Severing rightly His from thine—
> Which is human, which divine . . .

We turn with a profound sense of relief from the delusions of this discredited dualism of Barthianism to the wisdom and religious insight of Pringle-Pattison:

> No God, or Absolute, existing in solitary bliss and perfection, but a God who lives in the perpetual giving of Himself, who *shares the life of His finite creatures,* bearing in and with them the whole burden of their finitude, their sinful wanderings and sorrows, and the sufferings without which they cannot be

made perfect. . . . We must interpret the Divine on the analogy of what we feel to be profoundest in our own experience. And if so, the Omnipotence of God will mean, neither the tawdry trappings of regal pomp, nor the irresistible might of physical force. The Divine Omnipotence consists in the all-compelling power of goodness and love to enlighten the grossest darkness, and to melt the hardest heart. . . . It is of the essence of the Divine prerogative to seek no other means of triumph, as indeed, a real triumph is possible on no other terms. And thus, for a metaphysic which has emancipated itself from physical categories, the ultimate conception of God is not that of a pre-existent Creator, but as it is for religion—that of the Eternal Redeemer of the world. This perpetual process is the very life of God, in which, besides the effort and the pain, He tastes, we must believe, the joy of victory won.

The effect of the Barthian reaction in theology is one of the most serious set-backs to progress in Christian thinking. It is buttressing those tottering walls of traditionalism that the advancing tides of knowledge and experience were slowly but surely undermining. We are familiar with the tragic history of traditionalism in every field of thought and endeavour. Not a single advance in any department of knowledge has been made without encountering the relentless opposition of this attitude. In politics, in science, in religion, we meet this hindrance to progress.

Science has practically freed itself from this hindrance and roams through the whole universe, searching all things, even the deep things of God.

Social science finds in this attitude of mind the supreme hindrance to the emancipation of the race from the tyranny and destroying force of man-inflicted evils. Enlightened by the clarifying of the Christian consciousness, and a deeper insight into the mind of Christ, men have come to see that ignorance, poverty, and war are absolutely incompatible with Christian brotherhood. But this is positively shocking to the traditional way of thinking. "Poverty! Why, Jesus said this must be a permanent condition for many. 'The poor ye have always with you' ". One good brother preaching upon poverty said it was a very blessed condition, it carried with it such rich spiritual results! Nevertheless he showed no disposition to rid himself of his own wealth.

When we come to the field that immediately concerns us, we find that extremes meet in traditional thought. Catholic and Protestant assert that Truth is rigid, static. Tradition has said once for all everything there is to be said upon all religious subjects. There must be no departure from the enunciations of the past. Truth is fixed and final. Barth and Brunner refuse to accept this effect as the offspring of their "Theology of Crisis". But there can be no other explanation of the fact that under the influence of their heresy

there is in many of our Colleges a marked reactionary tendency to traditional thinking and interpretation. Even so orthodox a believer as Dr. Campbell Morgan recognizes the disastrous influence of traditionalism upon the present condition of the Christian Church. In his *Studies in the Prophecy of Jeremiah* he says:

> The tendency of men to submit themselves to some command or idea of the past, while they refuse to listen to and obey the living and ever present God is persistent. . . . It is a persistent malady, this tyranny of tradition. . . . Traditions of the elders are conceptions, ideas, views from the past; and men are under the tyranny of these traditions. The dead hand of the past is felt in theology, in the persistent determination to attempt to express essential truth in language that had another meaning in olden days, and so there follows *the distortion of truth,* as the result of loyalty to some creed written long ago. . . . We are under the dead hand of the past, and we are obeying with tremendous loyalty. Men are far more bound by these things than by the laws of God.

We must stand for absolute freedom of thought. Thomas Traherne says, "To think well is to serve God in the interior court". This is the highest service man can render his Maker. But no man can render such service unless his thought is free and unfettered. So long as thought is held in bondage by any conception of finality, or by any conceit of cocksure originality, so long will it fail to pursue its legitimate quest. The revolutionary as truly as the traditionalist is dominated by the feeling which is characteristic of primitive and ancient thought, but also of animals who group themselves into herds. To think is to be peculiar, and the peculiarity of one member is perilous to the whole pack. A pack of wolves will give a short shrift to any individual wolf who shews the slightest sign of departure from the recognized standards of wolf life. A clan of Australian aborigines will cast out from their fellowship any member who reveals idiosyncrasies of thought or behaviour. Such aberrations attract the notice of whatever gods there be, and invite their attention, which is not at all desirable. Even the Greeks, who taught mankind to think, were not prepared to give thought absolute freedom, and so with a cup of hemlock they dismissed the man who sought to "serve God in the interior court".

The traditionalist would restrict the range of thought to the truth already won, the revolutionary would confine its energies to the narrow gauge of his own experience. What men fear, they seek to destroy, and so we find these strange allies united in their endeavour to destroy their common enemy—freedom of thought. Both are intolerant of thought. The bigotry of obscurantism is matched by the bigotry of incandescent conceit. The intolerance of religious traditionalism is equalled by the intolerance of political despotism. Posing as doughty champions of truth, they are in reality the greatest

enemies that truth encounters. The mind that can serve God in "the interior court" is the mind that recognizes the divine guidance and inspiration of men through the dim ages and devious ways of the past, that hears the divine voice in the movements, ideals, and discoveries of the present, that sees the divine finger ever beckoning forward, upward. And such was the mind of Jesus.

To believe that Truth is a stagnant pool is to believe that God has retired from business; and Jesus saw that God is very much in it, and is vitally concerned in all life and thought. "My Father worketh right up to now". Jesus knew that His Father had not spoken His last words to men through His lips. "The Spirit of Truth will guide you into all truth". God will never cease to speak to His children. There are no last words. If the universe is running down like a clock, as one eminent scientist suggests, it simply means that this ancient Word has fulfilled its purpose, and we shall see a new heaven and a new earth, the new Creation of the new Word of the ever-living God.

And Jesus was no vulgar vandal to lay sacrilegious hands upon the treasures of the past, to scatter and destroy the fruits of the labours of seekers after God through the ages. He was no superior person who sniffingly despises the guesses at truth which have shepherded countless generations of souls, giving them strength whereby to live, and hope wherein to die. He reverenced the past, it was instinct with His Father's presence, and in the words of the seers and prophets of His race He caught the accents of His Father's voice. The wisdom of His people was the basis of His philosophy of religion, but He was careful to remove from the foundation ingredients which could not bear the weight of the material provided by the new knowledge and ever expanding experience of men.

One thing, and one thing only, we as leaders of the churches need, to make good our much vaunted claim to possess the mind of Jesus. We shall then discover with an old *voyageur* of the spirit:

> He that will find truth must seek it with a free judgment and a sanctified mind: he that thus seeks shall find; he shall live in truth and that shall live in him: it shall be like a stream of living waters issuing out of his own soul; he shall drink of the waters of his own cistern and be satisfied: he shall find every morning this heavenly manna lying upon the top of his own soul, and be fed with it to eternal life: he will find satisfaction within, feeling himself in conjunction with truth, though all the world should dispute against him.

CONGREGATIONALISM AND CREEDS.

By the Rev. J. S. Griffith, M.A., B.D.
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I.

(1) One of the outstanding gains resulting from the modern study of the New Testament is the recognition that the New Testament itself, before it is anything else, is the record of the Christian experience and that its value for theology, as well as for life, lies there. Christian experience stands first, and Christian theology is the deductions drawn from it about God. The experience stands behind the theology and is always greater than the theology. The fact is greater than the interpretation of it. Some Christians have power to interpret their experience while others are babes in Christ who have not grown sufficiently to see the full glory of their Lord or to interpret it. But as their experience grows so do they, and their theology. It is not in our theology, good or bad, complete or inadequate, that the Church's power for Christ lies: that lies in the experience behind it and our personal intimacy with God in Christ. In *What is the Faith?* Dr. N. Micklem claims that the presentation of a theology may be sound and correct even though the writer expounding it may become an apostate. We may allow the claim but reply at once that the only value of such theology is theological. If it is unrelated to the experience of the theologian it has no life in it. At best it is only light without warmth. The vitamins have gone out of it, and it can neither quicken nor sustain life. When all the clamour about our theology (or anybody else's) has exhausted itself, the sure and certain fact remains that our spiritual power lies in the experience behind our theology and in that personal experience of God in Christ which is our very own. Without that experience we are powerless to win men for Christ, and whether we who preach know it ourselves or not, those who listen to us know it very well indeed. Experience of Christ is primary: the theology in which it is expressed is secondary. Those who know and love Christ constitute His Church, however variously or inadequately they may express themselves upon it.

(2) No Christians appreciated this vital fact more clearly than those forefathers in the faith to whom we owe our Congregational Church life. They laid the foundations of our Church life in the explicit recognition that experience of Christ is more important than theology. It is not that they, or Congregationalists in later generations, objected to creeds: very far from it. Congregationalism has had an eminence, and at times a pre-eminence, altogether out of proportion to its numbers, both in theologians and in general interest in

theology. It is not to creeds, but to the place which creeds should and shall hold in the life of the Church, that our characteristic attitude has been shown.

The conception of the Church from which our forefathers started was that the Church consists of Christians and of Christians only. They drew a line of distinction between the Church and the World, and their aim was to achieve a Pure Church, meaning by that one which excluded non-Christians. A personal experience of God in Christ was the basis of Church membership. On that point our churches have never wavered. And that carried with it a confession of faith upon entrance into the Church, analogous to the baptismal confession in early Christianity from which the historic creeds began. It was the formulation of a distinction between those who belonged to Christ and those who belonged to the World. The believer confessed that he had found God and found Him in Jesus Christ. Our churches based themselves upon the great Pauline position that a personal relation with God in Jesus Christ is all-sufficient to constitute a Christian, and that this status with God inevitably carries with it status in His Church, and that acceptance with God must assuredly carry with it acceptance by His Church. If any man chooses to demand more before recognizing a brother Christian, then that man is impugning the supremacy of Christ in His Church and doing an injury to the Church by cutting off useful and valuable members from the body of Christ. *Galatians* has ever been and is the stronghold of our Congregationalism, and we have never neglected it or forgotten it or retreated from it without disaster. Personal experience of God in Christ is the basis of membership in our churches and, as we believe, of membership in the Universal Church. Consequently a confession of faith, both for the sake of the purity of the Church and for the honesty of the membership, stands at the door of entrance. The content of that confession is certainly the beginnings of a creed : but the purpose of it is not theological, it is the avowal of an experience, the material from which doctrine may be formulated : but as it stands it is a confession of faith not a formulation of doctrine. It states that the believer ranges himself no longer with the world that knows not God but with Christians who do. That end is achieved if the believer states, so that the world is left in no doubt, two facts : (1) that he has found God; and (2) that he has found Him in Jesus Christ. These are the two things which, as a testimony before men, distinguish the believer from the unbeliever and the Christian from the non-Christian : and are thereby the two essential items in the Christian confession. If a man has not found God he is still an outsider to religion altogether, and if he has not found Him in Jesus Christ to call him a Christian is a misnomer. The formula in which this is done is important, but not so important as the confession which it embodies : and our churches have not been rigid upon the formula.

provided it is convinced of the experience. Some find satisfaction in the words of Thomas, "My Lord and my God", others in the words of Paul, "God was in Christ reconciling the world unto Himself". The confession of Jesus Christ as Saviour and Lord appeals to many of us. But it is on the basis of the experience and the faith expressed in the confession, not upon the neatness or skill of the phrasing, that we ourselves have been received and in our turn have received others as brethren in Christ, believing that we should (as Paul told us, thereby stating the guiding principle of Church action) "receive one another even as Christ also received you to the glory of God" (*Rom.* 15[7]). To attempt to better these conditions of acceptance is to go beyond the Gospel and to ask more than Christ does. He who has been received by Christ is a fellow-Christian whose place is with us in the fellowship of believers who confess Christ before the world. That is where the historic creeds began their history as the baptismal confession, the confession of the believer before men, and that, for us, is their proper place: as the statement of experience where the Christian has found, or been found by, God in Christ.

When creeds become definitions of doctrine they still have a place and a most important place in the life of the Church. But they become a menace to the unity of the Church and the solidarity of its membership if they are enforced so as to exclude from the fellowship of the Church those who have been received by Christ the Lord of the Church: and if they go on, as does the Athanasian creed, to add to exclusion the proclamation of damnation, our use for them is finished. And there appears the tragedy of the creeds: that what in origin was meant to be a rallying-point of unity has become the very symbol of division. Creeds were originally meant to keep the world, not Christians, out of the Church. As soon as they begin to divide Christians, not from the world but from each other, and to put barriers of exclusion between those who love their common Lord, they appear in another light. Their place in the life of the Church has been mistaken; so it appeared to our fathers, and so it still appears to us.

(3) We have always preferred the term "confession of faith" to the term "creed"; and from time to time we have formulated such confessions expressing what in actual fact is the content of the faith as generally held among us: but not to make it the condition of inclusion or exclusion from the Church. We have held, as strongly as any, that the formulation of the faith is important, next only to the faith itself, but definitely after it and not before it. Sufficient illustration of our attitude in this matter is the care which our churches have always taken to see that our ministry shall be an educated ministry; and by "educated" I do not mean only secular education such as a University provides in general literary, scientific, historical, and

philosophical studies, I mean education in theology as the professional training for leadership in the Church. At the cost of sacrifice, our churches showed how deeply it felt on this point by the institution of Colleges in days when non-Conformists were shut out of the Universities and by the jealous care of our Colleges in these more liberal days; because as we see it, a minister who has never faced the formulation of his faith is but a babe in religion, not a grown man to be trusted with the Christian nurture of others. We have never been backward as theologians or careless of theology. The "unexamined life" has been impossible for Congregationalists more than for most.

But we have held to it through storm and through sunshine that a man's place in the Church depends upon his experience of Christ. A man's "faith" is his personal relation to God, expressed as a Christian in the surrender of his will to Christ and the movement of his life towards Christ. His "creed" is the expression of his thought, which is not necessarily identical either with his will or with his life. And it is the unique distinction of our churches, a distinction which makes them the expression of the Church Universal, that we have insisted that experience of Christ and nothing else, nothing either more or less, can be the only basis of a Universal Church on earth. Our objection is not to creeds as creeds, but to creeds when they are used to exclude Christians from the Church.

II.

(1) Directly a creed becomes more than a baptismal or believer's confession and is made the basis of unity, the Church so using it becomes a sect: a part of the Church Universal we allow, but cut off, as the word states, by its own action from full fellowship with the *whole* Church. That Church becomes a body of like-minded Christians which has separated itself from fellow-Christians who do not think as they do, by formulating the terms of exclusion. Unions between certain groups of Christians, big or small, may be achieved by that process, but the danger is lest in the process we may not be forsaking the Universal Church to join a sect, and it makes no difference spiritually whether that sect be big or small. There is a disloyalty in sacrificing the whole, even to gain a part, and in the enthusiasm for unity to forget or disregard the universality of the Church. History teems with examples of that danger, beginning with the plea for unity which Paul had to reject, when conformity to Judaism or at least to Judaistic doctrine and institutions within the Church would have saved him a life-long struggle, at the cost of the universality of Christ's Church. In the name of the universality of the Church he could not accept the basis of union proposed.

Any Church that goes beyond confession of faith in Christ to make a creed its basis, with assent extracted as the condition of

membership and of service, will inevitably exclude some people who spiritually belong to it. The glory of our Congregationalism is that we refuse to make the Church of our Lord a theological sect. Our position, which has grown gradually clear through the centuries, has been that the basis of fellowship is common experience of Christ and not identity of thought about Him. We ask: "Do you love the Lord? Have you experience of His grace? Have you found God in Him?" We are interested, very deeply interested, on occasion, to know what a man's theology is; but we decline to say that anyone who loves Christ and owns allegiance to Him is to be excluded from our fellowship because he does not formulate his theology in the same terms as others of us who also love Christ. We do not take responsibility for his theology in the sense of identifying ourselves with it, and we do not insist that his shall coincide at all points with ours; but we decline to say that he is outside the fellowship where his closer intimacy and co-operation will enable us to know Christ better and to serve Him more effectively. That exclusion of fellow-Christians would be schism, segregation of those who happen to see as we do into a separate body, setting up a wall of partition between ourselves and some at least of our fellow-Christians.

To Paul, a universal Church was far more important than a united Church, and though in his day Paul was regarded by many, at one time by the majority, of Christians as the enemy of Church Union, it was by his very fight against it that, led by God, he made the Church of Christ big enough to contain all mankind for all generations. This is the trust that has come down to us, and a stewardship for which in our day we have responsibilty: the stewardship of the Church Universal, to save the Church from becoming a sect. In no other Christian Church that I know or hear of, ours being the unique exception, is there this freedom of fellowship and liberty of intimacy. Elsewhere to some degree, greater or less in each case, fellowship with the Church Universal is prohibited or made difficult: and to join such a Church, even in the name of union or re-union, would be to cut myself off, just to that degree, from the Church Universal. That is why the Congregational Church is for me the Universal Church, and it is this stewardship for the Universal Church which explains our attitude to creeds and the historic readiness of our churches to suffer temporal loss for loyalty to spiritual principle.

(2) The position of our Congregational churches, that experience of Christ, not creed, is the basis of fellowship, commends itself to commonsense as well as to conscience.

(*a*) There is an acknowledged difficulty in the mundane matter of church property. It is curious how problems arise directly the Church becomes possessed of worldly goods, such as buildings and

endowments. The distractions and temptations of Temporal Power begin there. All the dangers and difficulties of a vested interest promptly appear, and the Church has to spend energy upon defending her properties, to the distraction of her life from its spiritual mission. Trust deeds come into being, and the Church begins to add up her material assets: schedules of these are made up and even published, and they are allowed to enter into the consideration of her future, so that they may blur her spiritual vision by occupying too large a section of her horizon.

But even here no Congregational Union yet has or would ever, please God, dream of excluding from its fellowship a body of Christians gathered as a church simply because they did not wish to vest their properties under a Model Trust Deed. The model is for guidance, not a prescription. And that difficulty in the last issue has not, in our history, been allowed to distract us from spiritual loyalty to Christ. If the choice became inevitable, as it has on occasion in the past when our forefathers accepted temporal loss rather than disloyalty to spiritual principle, then we too should have to make it clear once again that we are less concerned to guard our temporal possessions than to share our spiritual blessings with other Christians. Not even to gain the world can we lose our soul.

(*b*) Rising above the cares of this world, not to say the deceitfulness of riches (and that is where their deceitfulness lies, in the side-tracking of the soul from its spiritual loyalty), most Christians to-day assent readily to the proposition that there will be no sects in Heaven. But it is a paradox of Church History that so few, comparatively, have been prepared seriously to put into practice what follows from that for our Church life here and now in the time of our mortal life upon earth: which is, that we should dare to ask as the one question for admission to the Church militant on earth the same one question on which depends admission to the Church triumphant above. That one only question, on the answer to which any of us can ever hope to enter Heaven at all, is: Do we love the Lord and do we in very truth and simple sincerity really want to share the life of Christ? That *is* Heaven, to share the life of Christ, and the only Heaven that there is. We cannot imagine anyone coming with the simple plea: "Lord, Thou knowest all things: Thou knowest that I love Thee", and being refused admission to Heaven. Yet when we talk, as we do so often, about realizing the Kingdom of Heaven upon earth, a prayer that we pray in words more often than any other, even Christians sometimes forget the immediate and obvious application of it and are afraid to make admission to the Church on earth dependent upon the same simple condition that we believe will govern our admission to Heaven. To make *that* the basis of the fellowship of the Church on earth is what our Congregational churches stand for.

III.

(1) Congregationalism has discovered the one satisfactory method yet of dealing with heresy. And it has been enabled to do so just because it has made love for Christ, not standardized thought about Him, the basis of fellowship. The record of the Christian Church concerning heretics has sometimes been shameful and frequently disastrous. Apart from barbarisms which outrage human feeling there is the fact that in excommunicating heretics the Church has inflicted loss upon herself. She has thereby deprived herself of valuable service and inspiration. Our brother's knowledge of Christ may be less than our own, but if he really loves Christ it is our gain to have fellowship with him. Provided I am not required to standardize myself by his thought any more than he is required to standardize himself by mine, I shall receive blessing from fellowship with him, and his service will be richer and his growth in the faith will be more possible if we recognize him as a brother and maintain the relation for Christ's sake.

Two outstanding instances from the past may be cited in illustration :

(*a*) The first is the movement associated with the name of Arius, the famous heretic of the fourth century. The Christology of Arius was inadequate, and so he and those who followed him were cut off from the Christian Church. The story of personal recrimination which belongs to it is unedifying; but this at least comes out of it to the honour of the heretics cut off, an action shining with a nobility which it is not as easy to see in the Church that excommunicated them. These heretics at least concerned themselves so seriously with the propagation of the Gospel as they understood it that their work moved the barbarians outside the pale who were beginning to shake the stability of the Roman Empire : and Arianism, heresy as it was, is identified with the finest piece of missionary work not only of that age but of several generations both before and after. The thought of Arius concerning our Lord was defective : it did less than full honour to Him : but the loyalty to Jesus Christ cannot have been unworthy when we see the action it inspired. While the Church was busy defending itself and its own interests against the heretic, the heretic was busy promoting the missionary work of the Gospel to the heathen with a zeal which puts the Church which excommunicated him in the shade. It is a tragedy that the Church lost its share in that missionary work : for if that work had had the support of the Church with it, instead of the frown of the Church against it, it might have been even more satisfactory than it was. It was a tragedy that the Church should have cut itself off from people who, even though their theology was less than complete, were capable of such a magnificent response to their excommunication, and had a zeal for the furtherance of the Gospel among the heathen which

might have sweetened the whole life of the Church and have done something to save her from many of the vices of ecclesiasticism which notoriously mar her history in the next centuries.

(*b*) The second instance is Nestorius, famous roughly a hundred years after Arius. Nestorius and his followers also responded to excommunication by preaching Christ to the heathen, and when the Church re-enforced its excommunication by securing their expulsion from the Roman Empire, this time the heretics went East and Nestorian Christians did a work in the Far East which came nearer to winning China for Christ than anything else the Christian Church did afterwards for centuries. Had that work been supported and fortified, and corrected too if you like, by the fellowship of the Church, so that all her power could have flowed out through the channels opened by the Nestorians, the whole history of the Gospel in the East might have been different. Yet because of a confused Christology the heretics were cut off and cast out and their work ignored as being outside the pale and therefore unworthy of sympathy or blessing from their brethren in Christ.

(2) Through the centuries of our Church's history this principle has emerged with increasing clearness, so that we have recognized that the *only* useful exclusion from the Church Universal is *self*-exclusion, and that all who love Christ and have found God in Him are Christians and as such *are* the Universal Church : and that any sect of the Church suffers if it repudiates fellowship with them or makes impossible the flow of blessing between itself and them. It depends upon the attitude with which a Christian starts : whether he desires fellowship (and with that, blessing) with all who love Christ or only with those who are like-minded with himself, from which last, exactly because they *are* likeminded, it may well be that he has least to learn. Most of us can think of men from whom we have gained Christian help and blessing with whom we did not see eye to eye in theology : some of them men who found themselves cramped in other Churches. But they found a home in Congregationalism exactly because there they did not have to conform their thought to interpretations untrue to their personal experience; and they have been a blessing to us. Their theology parts company with ours at points, but how immeasurably we should have lost if we had refused them or repudiated them for that reason. Not only their fellowship but their Christian usefulness would have been seriously impeded if our churches had not been open to receive them : while by entering them they found opportunity for the exercise of a fruitful Christian ministry. Those who would make it difficult for them to remain in our fellowship because, say, their eschatology is too full-flavoured or too insipid for our personal taste, and their Christology too loose or too rigid, are blind to the loss, not for them but for *us* which their excommunication would mean.

It is one of the glories of the Congregational Churches that heresy hunts and heresy trials are unknown among us. And this is so because, whatever other Churches may do, we have seen that all experience of Christ is precious, too precious to be lost: and that experience, not creed, is the basis of fellowship for the Universal Church.

(3) That is our stewardship: and it affects our attitude towards the unity of the Church in questions of union or reunion. It is perfectly easy to arrange terms of union with Christians who in theology are like-minded with ourselves. The *real* problem of union, the union of Christendom in the Church Universal, is to find the unity which will include *all* who love Christ: not only those with whom we agree, but also, and more vitally, those with whom we *dis*agree. That unity is ours in the Congregational Churches: we exclude none who are believers and we do not exact standardized theological thought. That unity is one of our dearest possessions, and it is our sacred stewardship. And because that is our responsibility we have to beware lest in seeking, or accepting, union with another body of Christians we may not, in the name of union, be sacrificing the Universal Church and be forgetting that universality is both bigger and more important than what seems at the moment but is not, a wider unity. A temporary gain, even in strength or prestige, is not to be accepted if it does damage to the long future. That would only be to forsake the Church Universal, with whom God's future lies, in order to join a sect: which might be ecclesiastically expedient for one generation but disastrous at the end.

God has given us this revelation, that all who love Christ are Christians: and any basis of fellowship which does despite or damage to that is, for us, less than the truth: and we cannot go back upon the leading of God. That would be, as Paul put it, to go back to the weak and beggarly elements and to become entangled again in a yoke of bondage: *Galatians* over again, and a struggle for spiritual freedom against ecclesiastical expediency. *The* Church of the future is something more than a United Church: it is a *Universal* Church: of which the hope lies in a fellowship which includes *all* Christians, none excluded, save by their own, not the Church's, act.

MINISTRY AND SACRAMENTS:

AN ANGLICAN EVANGELICAL VIEW[1].

By the Rev. J. P. S. R. Gibson
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The Ministry.

Most Christians agree that some form of Christian leadership is necessary, or at least useful, for the carrying on and development of the work of the Church. Some consider that the ministerial commission given by Christ to the twelve Apostles was meant to be passed on by them to others, and primarily to those who came in the Apostolic Church to be called "bishops", by whom their apostolic authority was to be passed on in turn (with an answering spiritual qualification, due to ordination by laying-on of their hands), either by integral transmission or partial devolution. They admit that at first such bishops or overseers were a plurality in each local church, and that only later and gradually was their supreme authority concentrated in the person of one chief "pastor" in each such local church, who thus became "the bishop" *par excellence*. Others can in our earliest records find no such transmission of Apostolic commission and "grace" to bishops in either sense, but only an episcopal or pastoral ministry as an institution in each local church, set up with Apostolic sanction or even co-operation, and thereafter perpetuated by orderly appointment and solemn ritual setting apart with prayer and laying-on of episcopal hands called ordination.

Early in the second century we find in certain localities, *viz.*, Antioch and the Roman province of "Asia", the total regular or ordained ministry in each church a threefold one, hinging on the episcopate or chief pastorate, as the prime ordaining authority; and this state of things had become general by the end of that century. This fact, however, is capable of various interpretations. Bishop Gore saw in it the final will of God for the administration of His Church. To him, therefore, the above fact itself indicates that episcopacy is essential, while to others it is only useful, and to yet others merely permissible. In ecclesiology, then, as elsewhere in theology, a fact owes something to the particular ideology brought to it.

Theological ideologies might be analysed in many ways, but here I would divide them into those controlled by "fixed ideas" and those inspired by "free ideas". The terms are used in the sense given them by Dr. Oman in his *Natural and Supernatural*, and not with any colloquial meaning.

1 This article is the revised form of a paper read at a Conference of "Friends of Reunion". In its present form it owes something to certain comments and suggestions made by Dr. J. Vernon Bartlet, who wishes to associate himself with its general standpoint and contents.

Fixed ideas are such as are attached to and limited by some specific context or form either of conceptual thought or of ritual. We have a good illustration in *John* 5^{1-9}, where the man at the Pool of Bethesda limits the idea of his cure to one particular method. Christ never denies this to be *a* method, but refuses to be limited by it in His spiritual healing. He thus shows us what it is to be inspired by "free ideas", that is, by ideas which, while associated with a value (often empirically learned) in some particular form or "letter", transcend the limits of the particular and have a claim to universality of application. This cleavage of the fixed and the free is not one between high Church and low, not one between Church and Chapel. Most of us of all parties tend to be fixed somewhere, and *all* must be on their guard; for fixed ideas have usually a large emotional element, though the holder always tends to rationalize it. But surely the whole life of our Lord is a vindication of free as contrasted with fixed ideas; and in this He is congruous with the march of human experience from localized faith to the prophetic realization of the universal immanence of God in man.

I believe that advance in Christian thinking must be along the line of free ideas. This implies that, whatever the particular form of our belief (and when we are candid we must realize how much is due to the circumstances of our birth and upbringing, to our culture and temperament, and how little is truly personal), we may hold it firmly as being a means of blessing to us, and to others made in the same mould, but shall be fully conscious and appreciative of the fact that the belief of other Christians may be to them as true a spiritual inspiration and means of grace as ours is to us. This is no appeal for wishy-washy-ism. It demands a firm declaration that we know by experience the spiritual value for ourselves, and for some others, of certain aspects or interpretations of truth that are dear to us. But it requires also a refusal to say—"Either this or heresy"; it requires an appreciation that God is free, that His uncovenanted grace is as real as what some call covenanted grace. Many are ready to say God is not limited by His ministry and sacraments. Few realize He is not prejudiced in favour of that particular form of them which our Church, be it Roman, Anglican, Presbyterian, or Free, happens to think is God's particular will. The man attached to fixed ideas can never move beyond them; only he who has passed into the liberty of free ideas can possess a glad and full appreciation of the many ways God works among His widely differing children, and not rest till he too has entered into the heritage they are striving to preserve. Christ ever pressed allegiance to Himself: "He that is not for Me is against Me". But He repudiated in the strongest terms the attempt of the disciples to enforce uniformity: "Forbid him not, He that is not against us is on our side".

In the light of these considerations let us now consider the pro-

posals for reunion in South India. There the question is concrete; but the suggested Scheme for England will have in due course to face the same issues.

The general scheme is fairly clear. The leaders have felt some organic administrative unity to be necessary. They have learned so far to be free that they seek to maintain all the values enshrined in the particular religious experience of each Church—Congregational, Presbyterian, Methodist, Anglican; and, in congruity with the statement of the two archbishops, in 1926, have seen that the natural implication of their acknowledgment of the Free Church ministry, as a real ministry of the word and sacraments, is to recognize these ministries during the period of transition, until eventually the whole Church is episcopal. On the basis of being recognized, and for the sake of final unity, the Free Churchmen have agreed to the gradual extinction of their present forms of ordering the ministry; and it is an act which deserves the greatest praise. On the basis of an eventually complete but modified episcopal system, inclusive of certain features adopted from the other polities, and for the sake of final unity, the Anglicans have consented to recognize the existing non-episcopal ministries as means of grace until they die out by a natural process—being no longer needed in a comprehensive, "constitutional" episcopal Church. Each party feels safeguarded by being allowed to interpret episcopacy according to its own tenets. At bottom this is admirable, though attacked in some quarters. It shows a real readiness to give and take on a basis of certain essentials held in common. As you know, however, there is a demand from the Congregationalists that their old custom of allowing very carefully selected non-ordained men, if authorized by the local church so to do, to administer the sacraments (when no regular minister is available), should be permitted in the United Church. For the moment this problem, with others, is holding up the negotiations. But in any case it is a fact that, starting from the Reformation, the Free Churches have proved for themselves and to others, by the test of experience, that a ministry of word and sacrament non-episcopally ordained can be perpetuated through the centuries and form the basis for spiritual, missionary, and world-wide churches, numerous and not less effective than those of an episcopal order.

We cannot minimize the importance of this great discovery, which means no less than the emancipating of the Church at large from the bondage of a fixed idea with regard to the nature of the Church, and liberating it into the greater truth that episcopacy is only the first approximation to God's final will for His Church. It implies that the principle of grace, while indeed working through episcopacy, is yet not fettered to it, but is both able to, and by God's action does in fact, work through unepiscopally ordained channels. This great discovery, I say, one slowly made through centuries and

substantiated by the manifest presence of God's grace, must not be jettisoned even for the sake of the urgency of unity. Granted that the historic episcopate is to be maintained, so also must the equally vital truth that in the last resort sacraments are independent of a special ministry. Those who read the Archbishop of York's Charge in November, 1928, when Bishop of Manchester, will know that he realizes this and only objects to acting according to it on the ground of order:

> There is nothing, so to speak, in the nature of things which makes it impossible for any but priests to celebrate and administer a real Sacrament.

This statement of principle, be it noted, covers even the usage for which South Indian Congregationalists are pleading, as allowable, in the exceptional cases where no regularly ordained ministry at all is available and the local Church longs for Holy Communion.

And here I cannot but see, in connexion with the "constitutionalizing" of the United Church of South India, the opportunity of consolidating two great historic experiences. Grace operates through an episcopal ministry, it also operates apart from it. By having a general system of "constitutional" episcopal ordination, and yet at the same time recognizing the possibility of and providing for the occasional exercise of a non-ordained but locally sanctioned sacramental ministry, the Church can be loyal to her earlier experience and yet pass definitively from the exclusiveness of fixed ideas into the freedom of free ideas. She will thus honour God's continued revelation to His Church. If, on the other hand, this is not done, I have little doubt but that in a few years the meaning of the temporary recognition of non-episcopal orders, during a transition period, will be misconstrued into "a lapse from wisdom" which happily need trouble the Church no more ("Let bygones be bygones!!"); and one of God's greatest lessons to His Church will have been unlearned, the tyranny of the fixed idea will once again reassert itself, and the way will have to be prepared again for a new and necessary reformation, through which God will attempt afresh to lead His Church into the breadth and depth, the joy and the appreciation, the *effectiveness and creativity,* of ideas that are free.

The Sacraments.

Turning now to the question of sacraments whose administration is particularly entrusted to the ministry, we naturally find the same cleavage in attitude as we saw touching ordination to the ministry as itself a sacrament. Fixed ideas concerning the priest will continue to find expression as regards his work. So likewise free ideas about the one will be reflected in free ideas about the other. And here I would say in a parenthesis that there is no warrant for thinking that the sacraments are more deeply appreciated by those holding

fixed ideas concerning them. The expression of their devotion may be more habitual, but, while deliberately avoiding comparisons, I would maintain that the experiential richness and depth of a free idea interpretation is second to none. Let us, then, try and consider what is the nature of sacraments and what are their underlying principles.

In his *Mens Creatrix* the Archbishop of York has shown us how in a sense all nature is sacramental. At each stage in development the higher stage has used and has needed the lower for its expression. Life when it emerged, or, as I would say, was introduced into this universe, used the existent matter as the means of its expression. Mind, in the same way, was expressed in matter already made alive. What we call our soul or spirit was inbreathed, so that man became a living soul, a personality. And when the Word was incarnate, it was through a human personality that He expressed Himself. We see then that the possibility of the lower being a means of expression for the higher (and this is the heart of the sacramental idea) is a universal principle. We can go farther and say it appears to be a necessary one for our existence. But you will notice that in every case the higher, when it sought to *reveal* itself most fully, used the stage next below it as its vehicle. This is important, for it means that in the deepest sense the supremely spiritual sacrament is the Incarnation of our Lord Jesus Christ. Spirit, it is true, is not limited to this ultimate expression; and each lower grade can and does become *suggestive*, to those who know the true sacrament of the Incarnation, of the truths it reveals. But there is all the difference between, on the one hand, Spirit taking possession of the immediately inferior stratum, *viz.*, full humanity, and transforming it and making it a Divine-human personality, and, on the other, Spirit using matter to enable man to sense some deeper spiritual reality. It is the failure to grasp this distinction that to my mind vitiates Miss Evelyn Underhill's otherwise excellent book, *Worship*. Sacraments are not therefore in any full sense an extension of the Incarnation. In the Incarnation Divine Spirit possessed matter, life, mind, and human spirit, and transformed all in an unmistakable way into a personality embracing in one the human and divine. In the Eucharist this does not happen, and we have instead Divine Spirit using material symbols as means by which man senses eternal verities. The doctrine of transubstantiation is the result either of ignoring this truth or forgetting it. It is an attempt to fuse two things that are distinct. It realizes that the elements are not transformed into a personality, so far as can be seen, and therefore postulates a miracle which has at least this in its favour, that it occurs in a realm where final disproof is impossible!

The secondary use of matter by spirit, *i.e.*, the use, not of the next immediately below but of still lower strata, has real value, in

that through it man's mind is kept within the historical, as Sir Edwyn Hoskyns pointed out, and so far it prevents Christians from becoming sheerly mystical. It also gives to all matter a real value, in allowing it to be patient of spiritual interpretation, as pointing upwards, and therefore as being a real part of God's whole creative process.

Secondly, we notice that, while in a sense all life is sacramental (a kiss, a treasured flower pressed between the leaves of one's Bible), and while by dramatization or liturgy and constant repetition man is helped to grasp suggested truth, as Dr. Whitehead reminds us, yet all matter and all drama is not equally fitted for the communication of the deepest truths. Some associations are of richer value than others. The value of the two sacraments of the Gospel lies not in themselves, not even in a command of our Lord to use them (which is questioned by some)—for He commanded them because He knew their value for us—but in the specially deep and fundamental aspects of truth which they, on the face of them, symbolize and suggest. We can be led to think of some aspect of God everywhere, but it is through the sacraments of Baptism and Holy Communion that we are led to grasp what are the very essentials of Christianity, namely the need of man to be cleansed by God and the terrible fact that such cleansing demanded no less on God's part than the loving sacrifice of Himself in Christ Jesus, even unto death, and that the death of the Cross. In this connexion I must here record my deep regret at the custom now arising of only saying the words "The Body of our Lord Jesus Christ" and "The Blood of our Lord Jesus Christ" at administration, for without the words "Take and eat this in remembrance that Christ died for thee", and corresponding words for the cup, the heart of the whole service is in danger of transmutation into something very different from the original.

Thirdly, sacraments operate as foci for spiritual truth. They express in form and language some spiritual achievement as complete at a point of time and space. In reality, however, all in our experience is progressive, and the actual spiritual awakening may take place in time and place far remote from the symbolical representation of it. This is true not only of Baptism and Holy Communion, but also of Confirmation and Ordination. What has been, is being, and will be experienced, is symbolically expressed as taking place at a fixed moment and at a certain place.

It is in this sense that our Prayer Book language has to be interpreted. It is the attempt to integrate successive experiences, making them proleptically immediate, final, and undifferentiate. As Von Hügel says,

> Sacraments by their method of focussing the process of pro-

gressive experience at a given point suggest and symbolize for us the simultaneity of God.

Spiritual truth is one and eternally existent, but its manifestation in our lives is through progress and development. It is very right for us, therefore, vividly to bring this truth to our mind. It is interesting to find that Clement of Alexandria has grasped this idea, and also to discover that it lies at the heart of various initiatory ceremonies among non-Christian peoples.

Fourthly, nothing in religion is mechanical in mode of operation, and sacraments cannot be so. The whole process is one of response of human persons either to the Personality of Christ in the one full sacrament of Incarnation, or to the divinely originated suggestiveness of matter. Christ becomes a religious reality to me only in and through my response. The pressed heather in my Bible means nothing to you; its power lies in the personal response it can evoke in me. We shall be on a wrong path if we allow to sacraments any mechanical value, if we trust in an *ex opere operato* interpretation. There is mystery indeed, mystery deep enough to keep us probing to the end and still fall short of discovering the unsearchable riches of Christ; but there is no magic. In them God truly speaks, but man must respond by apprehending. They depend, as to their value for us, on what we as personalities exercising thought, emotion, and will, make of the truth God is conveying, be it regeneration or the cost of our redemption, or His strengthening of us by His indwelling Spirit.

As Dr. Tait pointed out, the outward part of a sacrament is not a thing, but an action in which God and man take part. The whole service conveys the truth, and no special value attaches to any particular thing, formula, or instant taken by itself, though these may form integral parts of the whole service.

Lastly, sacraments are therefore dynamic symbols in contrast to the Incarnation, which is the truth itself, made manifest in its grace and glory to responsive man. When we call them dynamic symbols we mean that, if rightly responded to, they tend to produce within us the thing symbolized. We do not need to be already good in order to participate, we need only to respond by faith in order to be helped upwards. Being still within a material world, we need the help of the outward symbolic action. In the heavenly city, we are told, there is no need of a temple. The spiritual has become the normally actual. Here on earth we find men in all states of spiritual development, some needing the symbolism more and some less. While the Church has to deal with all men in general and not the individual in particular, she is justified in pressing the use of the sacramental method of grace; but she will be going beyond her due function if she regard dependence on the sacraments for spiritual progress in devotion as a sign of spiritual superiority. The truth

may lie the other way. But whatever be the value of outward sacramental symbolism as a vital part of our religion, an essential factor in the appropriation of its grace is the inward spiritual response. It is this response that enables the sacrament to become truly creative in our lives of the truth therein expressed.

Let us summarize as follows:—

1. Matter can be used sacramentally to make spiritual truth clearer.
2. Certain material actions can, by symbolism, teach particularly fundamental truth.
3. The "*process*" or method of suggestion is that of focussing a spiritual fact and its progressive effects into simultaneity;
   (*a*) outwardly this tends to evoke a personal response to God's symbolized truth, and
   (*b*) inwardly, the sacramental effect aimed at is the believer's assimilation and appropriation of truth through symbols that are no mere commemorative memorials, but are made psychologically dynamic and creative through God's power as Holy Spirit operating through them.

We started our discussion with reference to the South India Reunion scheme, as the most concretely practical phase of the whole problem of Church union. Before closing with a final retrospect of our argument as a contribution to both, we would recall briefly the central part played in the genesis of the former by a common Christian experience, as a solvent of the *a priori* theoretic differences of "conception" which have hitherto kept apart even those who recognized, in their best and most thoughtful moments, that their several conceptions were meant to give expression to the same creative Christian ideas. For the consummation of the South Indian scheme, due importance must, we believe, continue to be given to the determinative significance of that common experiential element in Christian piety. Nor is it otherwise with the prospects of union at home, where any receding from the recognition already given to Free Church ministries as "real ministries of the Word and Sacraments", judged by the test of experience, would be fatal, while a consistent drawing out of the full consequences of that principle is the condition of real and abiding advance. It is, then, as an aid to the removal of such conscientious difficulties in the sphere of conceptual diversities as remain in many minds, that the foregoing argument in terms of "free" and "fixed" ideas or conceptions has been put forward.

We have successively considered some aspects of the sacred ministry in general and of the *sanctum sanctorum* of the sacraments. Few would maintain that the Gospels indicate any special, well-defined, and exclusive form of ministry or of sacramental celebra-

tion. Our examination of some of the fundamental underlying principles of Christian sacramentalism does not reveal any indication that the value of its sacraments lies in their being performed in this fixed manner or that, and by this particular person or that. Neither the Gospel record nor philosophical thinking points to any such "fixed ideas", but contrariwise both appear to imply the necessity of "free idea" thinking. It is in this light sacraments should be considered. One realizes the difficulty specially for the uncultured; one knows the pressure there is to codify and mechanize sacred functions and actions; and it is only too clear that, this having been done as a protective measure, and having been found practically useful, it finally became regarded as essential to the nature of ministry and sacraments that they should always be thus protected and limited. But every limitation is a passing into "fixed idea" thinking, and every barrier set up means a movement towards exclusiveness. The *bene esse* ever tends to lose the *bene* and become very *esse*. Every free idea tends to become a fixed idea. Our salvation lies in refusing this bondage, and entering with boldness and joy into our original and freer heritage.

The problem of reunion now centres, as far as I can see, more on this question than any other. If all of us concerned can see how far we are inplicated in this most natural and human perversion, and, having seen, can be resolved to win our way back into "free idea" thinking, then we shall cease to be deceived into believing any spiritual or philosophical principles can be adduced to support our too tenacious hold on fixed ideas, and we shall discover not only that we are agreed on essentials, but that the things on which we disagree are not essentials. Nothing then can keep us apart, if we are free, for it is only the fixed that separates. In view of the world's need for a united presentation of the Gospel, though in a thousand forms, emotionally held and firmly believed; in view too of the less significant but no less real fact that if we do not unite we must perish as Churches before the onslaught of rationalistic and ideological materialism; in view above all of our Lord's desire for His Church, some of us, and would it were all of us, cannot do less than ignore the existing separations, and refuse to recognize man-made barriers. So doing, we shall already enjoy at least some of the fellowship and fruits which, God willing and man not preventing, shall be the possession of all His children.

GOETHE IN OUR TIME.

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The re-reading of Goethe in our time is a disquieting experience. His work seems suddenly irrelevant, as though a period in history had closed some decades back and only just now were we being made aware of it. With a sense of shock we discover that Goethe—the great Goethe, propagandized by Carlyle, and subscribed to by Matthew Arnold—is by all odds the greatest representative of an epoch that is *dead*!

This movement away from Goethe and his century is nowhere more apparent than in the literature of criticism. To Carlyle, Goethe "was as the mild-shining, inaudible Light", moving triumphant in the heavens like a sun; and when he died—"*So stirbt ein Held; anbetungsvoll,* So dies a hero; sight to be worshipped!" To Emerson, Goethe was "the pivotal man of the old and new times . . . . If you have not read Goethe, or the Goetheans, you are an old fogy, and belong with the antediluvians". At Oxford Matthew Arnold heard "the greatest voice of the century"; Byron addressed him as "the first of existing writers"; for Jean Paul he was "an Olympian, enthroned over the world"; to Sainte-Beuve, he was "the king of critics"; to Hermann Grimm he was "the greatest poet of all times and of all peoples".

These voices are all silent now—

> their work broken:
> Many of ours who spoke in the
> Inland years are dumb now
> Seeing our march has come to the
> Land's end and beyond is
> Surf and the sea to wander . . . . . [1]

We are putting the nineteenth century behind us—*at least* the nineteenth century: our poets make new alliances; our critics reconstruct their tradition. As Mr. Van Doren says[2], our age is eclectic; we believe too many things. And while it is confusing to believe so many things—no *one* thing being believed *more* than another—we are at all events certain of *one* thing—that we no longer believe in the nineteenth century hero-worship, with its infinite cultivation of the self and its Olympian Man communing with divinized Nature. Whether it be the eclecticism of the French symbolist going back to Baudelaire and Poe and so to Plotinus; or the eclecticism of Ezra Pound, going back to the Troubadours, Cavalcanti, and Catullus; or the eclecticism of Eliot, going back through Tristan

1 Archibald MacLeish, *The Lost Speakers.*
2 Mark Van Doren in *American Review,* Feb., 1937, 452.

Corbière to the Metaphysicals, Dryden, and Dante—whatever the eclectic line may be, it omits the "inland years" of the eighteenth and nineteenth centuries; and, in most cases, it omits Goethe too. Irving Babbitt alone, amongst contemporary critics, has accorded to Goethe a place in criticism commensurate with the dignity and place he occupied for the classic writers of the nineteenth century.

Now what is disquieting about all this is the tacit assumption, attested by the indifference of contemporary criticism, that Goethe is irrelevant to our need—the assumption, to apply a phrase of his own, that *he* cannot "help us any more, *er kann jetz nicht mehr helfen*". Professor Saintsbury held this view. He went so far as to affirm that "Goethe, the critical Goethe, has too much the character of a superstition, now rather stale!"[3]

It is hardly necessary, I think, to point out that such a judgment is more wishful than critical! Yet it suggests an important distinction: the distinction which ought to be drawn between the critical Goethe—the Goethe who repudiated romanticism on behalf of classicism—and Goethe, the superstition, the incarnate *Werther* idolized by all the Romantics of the period. Without doubt the mythical Goethe, the Goethe of superstition, has become stale and irrelevant to our need. In point of fact it is just this Goethe of superstition, erected into a kind of hero-idolatry during the nineteenth century, that has prevented our seeing the real Goethe, the critical Goethe, the Goethe of dualistic and humanistic distinctions. This is the Goethe set forth by Irving Babbitt as perhaps the most relevant *individual* for the reconstruction of criticism in our time.

This is not, however, the whole story; it is at this point precisely that we become eclectic and enter once more into the epoch that is dead. For the epoch that is dead, the so-called "modern" period, is the period which has tried to lift itself by its own bootstraps; Goethe is simply the one individual who succeeded in lifting himself higher than anybody else. Goethe's expiring cry for "More light! More light!" is like the expiring cry of the period itself overtaken by the inertia of its own final impotence; and to wish to enter once more into this agony is to seek to unlearn again what we have (*à si grande peine*) so hardly learned. Paganism has once more refuted itself; and the effort of culture and criticism in our time is to return to the real—that Real which Jacques Maritain denominates as "the primacy of the spirit". He says:

> That which has been most truly new in philosophy over the past thirty or forty years—I think even of William James, for whom nevertheless I nourish the most solid antipathy—and also that which has been most elevated in quality in poesie and modern art (the capital rôle of Baudelaire need not be indicated here), has been like a journey—often across marshes, and some-

[3] *History of Criticism*, III. 369.

> times by means of a season in hell, or a sojourn in the house of the dead, or a condemnation to hard labour—a journey to the discovery of the spiritual. Ah! we are far from the comfortable Olympus of Goethe. We are like lost children, who run among thorns in search of our crucified love, and without knowing even what that is which calls us.[4]

Une saison en enfer! That is the romantic agony, the *mal du siècle*. By such bitter journeying philosophy, and criticism, returns to the Real. In short, it is not only *Goethe* that is relevant; but Faust and Mephistopheles also. Or, to put it more bluntly still, our problem now is not the problem of Olympus: we do not aim at becoming gods any more. Our problem is the problem of Hell; and, in such a circumstance, one may suppose that no man is so *relevant* as the man who has been there, especially so if he instructs us in ways of getting out! Goethe's relevance lies here. He instructs us equally by what he did and by what he failed to do. In his criticism we see the strength and the weakness of his period; and to understand Goethe's period is to understand something very important about our own.

I.

Goethe's relevance as critic has been trenchantly summarized by Irving Babbitt[5]:

> Goethe comes nearer than any other modern to what we are seeking; not the romantic or scientific Goethe, it should be added, but the humanistic Goethe, who is revealed in the conversations with Eckermann and others, and in the critical utterances of his later years. For Goethe, having found in *Faust* the happiest formulæ for the two main forces that were to dominate the nineteenth century—scientific positivism (*Im Anfang war die Tat*) and Rousseauistic romanticism (*Gefühl ist alles*)—lived long enough to repudiate the romanticism, and, while holding fast to the science, to insist that it should keep its proper place. As an actual practitioner of the art of criticism, he seems to me inferior to the best of the Frenchmen; but as an initiator into the critical habit of mind he is incomparable. He has assimilated not merely tradition, but all traditions, and that without ceasing to be a modern of the moderns. As Sainte-Beuve puts it, he keeps watch for every new sail on the horizon, but from the height of a Sunium . . . "To the errors and aberrations of the hour", he says, "we must oppose the masses of universal history". He would have us cease theorizing about the absolute and learn to recognize it in its actual manifestations . . . Goethe can, therefore, be of more help than any English or French critic in solving one of our most pressing problems: that of finding standards to oppose to the scientific and utilitarian excess, on

[4] *Reflexions sur l'Intelligence*, 318.

[5] *The Nation*, 28 Mar., 1912, 311. The greater part of the passage quoted appears also in *Masters of Modern French Criticism*, 363-4.

the one hand, and, on the other, to the excess of romantic impressionism.

This appraisal is just, so far as it goes: it is positive, as Babbitt would say, and it is Socratic. It indicates, moreover, that Goethe's criticism is basically what Arnold terms "a profound criticism of life". But it indicates something else also: it indicates that Goethe's criticism of life is *an eclectic criticism*—it eschews absolutes, it lies back on the "universal masses of history" (*weltgeschichtliche Massen*). Such eclecticisms, it should be noted, so soon as they become coherent have a way of becoming philosophies also—which is what Goethe's very soon became. His criticism of life, that is, became his philosophy. Thus Babbitt's appraisal, while just so far as it goes, is open to the objection that it does not go far enough—an objection which Babbitt himself recognized[6]; one does not rest in the "universal masses of history".

Nor did Goethe. Sainte-Beuve held rightly that it is the classical tradition that is dominant in him. And he adds significantly:

> Goethe, without his taste for Greece which corrects and fixes his indifference, or, if you like . . . . , his universal curiosity, would lose himself in the infinite, in the indeterminate; so many summits are familiar to him . . . .

There is no doubt that Goethe sought this classic centrality—once he had got *Götz* and *Werther* behind him; that is to say, after his Italian journey. Thereafter it is not "contemporaries and competitors, ... but the great men of antiquity" who ought to be studied. "Study Molière, study Shakespeare; but, above all things, the old Greeks, and always the Greeks". "If we really want a pattern", he says again, "we must always return to the ancient Greeks, in whose works the beauty of mankind is constantly represented". The influence of such a study on Goethe himself was seen at once in his *Tasso* and his *Iphigenie,* the latter of which was so perfect an imitation of the Greek manner and tone that Emerson called it a paste jewel; The words of Iphigenia (Act V, sc. iii) might well have been those of Goethe:

> Our passions eagerly catch hold of laws
> Which they can wield as weapons. But to me
> Another law, one far more ancient, speaks . . .

Or again, the words of Pylades (Act II, sc. i):

> Each must select the hero after whom
> To climb the steep and difficult ascent
> Of high Olympus. And to me it seems
> That him nor strategem nor art defile
> Who consecrates himself to noble deeds.

Considering that this is the same Goethe who, a few years before, at

[6] *Masters of Modern French Criticism*, 365, 367.

the age of twenty-seven, had exclaimed to Lavater: "All your ideals shall not prevent me from being genuine, and good and bad—like Nature!"—considering, I say, that this is the same Goethe, it is evident that a considerable transformation has been wrought between his first period and his second. But it is not that he has become any the less *genuine*; it is simply that he has changed his view of the nature of Nature! And this conversion, it has been rightly inferred[7], was the capital fact of his life. He had discovered, as Irving Babbitt says, "that man progresses by taking on limitations and not, as the Rousseauist would have us believe, by throwing them off". Or, as Goethe himself came later to express it, *"Alles, was unsern Geist befreit, ohne uns die Herrschaft über uns selbst zu geben, ist verderblich*—Whatever frees our spirit without giving us mastery over ourselves is pernicious".

Touching this conversion, several things may be noted.

In the first place, Goethe came to look upon Romanticism as a disease. In Byron he saw an "hypochondriacal turn" which prevented his becoming great like "Shakespeare and the ancients". His own *Wertherian* disciples he called "hospital poets". The drama in Weimar he was obliged to purge: "All that was morbid, weak, lachrymose, and sentimental . . . . was excluded". Because of this blight he looks upon Schlegel as

> a sort of recipe for the formation of a bad critic . . . He passes over a sound nature and a great character as if they were chaff and stubble . . . *Both* brothers [the Schlegels] lack some sort of inner check (*innern Halt*) to hold themselves together and keep them fast.

In philosophy also the disease is felt. Dr. Wolff has "the general sickness of the present day—subjectivity". "All eras in a state of decline and dissolution are subjective; on the other hand, all progressive eras have an objective tendency. Our present time is retrograde . . . . " It was the manner in which such morbidity and sentimentality was thrust upon him by his age that provoked his celebrated definition, so eagerly appropriated and applied by Sainte-Beuve: "I call the classic *healthy*, the romantic *sickly*".

It will be noted, in the second place, that Goethe, in turning from the romantic, turned toward the immediate and the objective—to the world as it was. He says:

> Man is born, not to solve the problems of the universe, but to find out where the problem applies, and then to restrain himself within the limits of the comprehensible. His faculties are not sufficient to measure the actions of the universe; and an attempt to explain the outer world by reason is, with his narrow view, vain. The reason of man and the reason of the Deity are two very different things.

[7] *Cf.* P. H. Frye, *Romance and Tragedy*, 60.

Henceforth Goethe, like a good "modern", would divinize the moment with doing, to render time concrete in the deed. But this in its turn lies back upon a third insistence: that of character. "That is the whole secret", he says, "to be able to *do* something you must *be* something!" And back of character is wisdom, and beyond wisdom is Truth. "*Die Weisheit ist nur in der Wahrheit!*"

Thus far Babbitt is right. Goethe won for himself a kind of classic achievement:

> . . . . . he pursued a lonely road,
> His eyes on Nature's plan;
> Neither made man too much a God,
> Nor God too much a man[8].

His achievement was, after its fashion, Socratic. It was a study in the conduct of life. It was individual. It was aristocratic. It recognized "in nature an accessible and an inaccessible" in which he aimed to "confine himself to the accessible". Under this self-imposed limitation the universality of his genius unfolded itself. His treatises on colour, his botanical studies, his discovery of the inter-maxillary bone, his anticipation of Darwin, his geological speculations—all these were a part of "turning his attention to the real world—for that is what the ancients did!" Thus far he fulfilled his youthful ambition:

> The desire to raise the pyramid of my existence, the base of which is already laid, as high as possible into the air, absorbs every other desire, and scarcely ever leaves me.

It seems never to have left him. He explored earth and the world eagerly; and his miscellaneous wisdom, with its Socratic insight and its Socratic salt, applied itself to life in all its aspects. This was the Olympian Goethe, the Goethe who "sought for the necessary in nature", who, as Schiller said, "looked for the explanation of the individual in the totality of all her various manifestations"; or, as Heine put it, "Nature wished to know how she looked, so she created Goethe".

What, then, had Goethe learned between *Werther* and Olympus? He had learned, first, to renounce! And he had learned diligence:

> Yes! to this thought I hold with firm persistence;
> The last result of wisdom stamps it true:
> He only earns his freedom and existence,
> Who daily conquers them anew. (*Faust II*, Act V, sc. vi).

He had been converted, that is to say, to Stoicism and good habits.

II.

Now the great tragedy of Goethe's life lies just at this point, and in it appears his peculiar relevance to the central problem of our time.

[8] Arnold, *Obermann*.

It was that in a period smitten with a pagan disease he sought a pagan solution—a solution that was ordained beforehand to be a part of the disease he sought to cure. Had he been less great than he was—a man of talent, such as he saw in Byron, instead of an original genius beholding the world's pain—his labour might have passed with no more lasting relevance than Byron's own. But as it was he stood against his time, isolated and great like Prometheus; yet he was chained to the rocks of his period's despair by the very powers with which he sought to set them free. "If I were to say", he declared,

> what I had really been to the Germans in general, and to the young German poets in particular, I should say I had been their liberator.

But they were not free; nor was Goethe. What Matthew Arnold termed "Goethe's profound, imperturbable *naturalism*" which, he says, is "absolutely fatal to all routine thinking" and which placed the "standard, once for all, inside every man instead of outside him" is, after all, not greatly different, in the ultimate sense, from any other form of naturalism. What should be evident is that such a naturalism is not simply fatal to routine thinking, but is fatal to all thinking that is deep enough to take account of evil. What distinguished Goethe's naturalism was that it was, in the first place, profound, as Arnold says; and that, in the second place, Goethe was imperturbable in the midst of it. One may go farther and say that Goethe's imperturbability was in some ways more profound—and more Hellenic—than his naturalism: for it arose from his being fully conscious of the problem, and not through an ignorance of it. He did not, for example, like Fichte (to whom Schiller and Goethe allude in their correspondence as "the great *Ego* of Osmanstadt"), finish a lecture in the University and seize a musket on his way out wherewith to go immediately and fight Napoleon. In Goethe's case it was Napoleon who, thrusting his head out of his carriage in the middle of the night and discovering he was in Weimar, inquired: "And how is Herr Goethe?" What Goethe was busy about in these days is better described by Matthew Arnold in another context:

> He took the suffering human race,
> He read each wound, each weakness clear;
> And struck his finger on the place,
> And said: Thou ailest here, and here![9]

In short, there was one very good reason why Goethe could not, and did not, comfortably possess himself in Hellenic calm, and that was that he had discovered that there was a devil!

Now the question arises whether any man, in Goethe's time or his own, can possess himself in a state of Hellenic calm if there is

[9] *Memorial Verses.*

a devil dwelling in it! Goethe discovered that where the Devil is there will Hell be also. And he discovered that the world in his time was divided between Mephistopheles, the "spirit which denies", and Faust, the romanticist *par excellence*—man sinning, that is to say, in both directions at the same time: trying to become a beast and trying to become a god! Nowhere in literature is this sublime but quixotic catastrophe set forth so effectively as in *Faust*. It fulfils in the highest manner the condition set forth by Arnold: "I allege poetry to have for its characteristic this: that it is a criticism of life".

It begins, critically, with the discovery of dualism:

Faust: Two souls, alas! are lodg'd within my breast,
Which struggle there for undivided reign
One to the world, with obstinate desire,
And closely-cleaving organs, still adheres.
Above the mist, the other doth aspire,
With sacred vehemence, to purer spheres. (Part I, sc. ii).

Then, having sought to find out Truth in knowledge, and having discovered the vanity of his labour, the experience of being "rejected by the great First Cause, (because) Nature herself doth veil from me her laws", he falls prey to the romantic craving for immediacy in feeling:

The end I aim at is not joy.
I crave excitement, agonizing bliss,
Enamoured hatred, quickening vexation.
Purg'd from the love of knowledge, my vocation,
The scope of all my powers henceforth be this,
To bare my breast to every pang,—to know
In my heart's core all human weal and woe,
To grasp in thought the lofty and the deep,
Men's various fortunes on my breast to heap,
To their's dilate my individual mind,
And share at length the shipwreck of mankind.
(Part I, sc. i).

What this eventuates in we know well enough: it contrives the seduction of Margaret. But the philosophy behind it, the philosophy that permits it and abets it, the sophistry of word and idea by which Gretchen is betrayed: there lies the heart of the tragedy!

Sweet one! My meaning do not misconceive!
Him who dare name
And yet proclaim,
Yes, I believe?
Who that can feel,
His heart can steel,
To say: I disbelieve?
The All-embracer,
All-sustainer,

Does He not embrace, sustain,
Thee, me, himself?
Lifts not the Heaven its dome above?
Doth not the firm-set earth beneath us lie?
And beaming tenderly with looks of love,
Climb not the everlasting stars on high?
Are we not gazing in each other's eyes?
Nature's impenetrable agencies,
Are they not thronging on thy heart and brain,
Viewless, or visible to mortal ken,
Around thee weaving their mysterious reign?
Fill thence thy heart, how large soe'er it be,
And in the feeling when thou'rt wholly blest,
Then call it what thou wilt—Bliss! Heart! Love! God!
I have no name for it—Feeling is all in all.
Name is but sound and smoke
Obscuring Heaven's glow.

How feebly Gretchen's comment falls, like our own inconstancy:

There's something wrong about it; much I fear
That thou art not a Christian. (Part I, sc. xvi).

Yet that is the point precisely: Faust is not a Christian. Nor, when we look twice, is Mephistopheles a Christian devil. He is really only a spirit that denies, a scoffer. He actually brings about Faust's redemption in the end—such as it is. For, when examined closely, Mephistopheles is really God's "round-about way of producing good". For, says the Lord, in the Prologue:

Prone to relax is man's activity;
In indolent repose he fain would live;
Hence this companion purposely I give,
Who stirs, excites, and must, as devil, work.

And then, pushing the clue one step farther still, we discover that God is not Christian either! He is Nature! Nature divinized! For—

What were the God who sat outside to see
The spheres beneath his finger circling free?
God dwells within, and moves the world and moulds;
Himself and nature in one form enfolds:
Thus all that lives in Him and breathes and is,
Shall ne'er His presence, ne'er His Spirit miss[10].

What this view of God and the world leads to Goethe sets forth very clearly when he says: "Nature works after such eternal, necessary divine laws, *that the Deity himself could alter nothing in them*!" In such a manner the whole of *Faust* dissolves in a ground of pantheistic monism. How logical it is, then, that the Faust of the Second Part should *become a humanitarian*! Having found himself alone in the Universe "folly's microcosm, man: . . . man, the little world-

10 *Proemium to God and the World.*

god" turns to his fellow men to build for them canals and a kingdom. At this point Spengler (who claims Goethe and Nietzsche as his teachers) is right when he says that in the *Faust* of the second Part "Goethe presaged, psychologically, the whole future of West Europe". Thus the *Welt-schmerz,* the world-pain, the romantic agony of the eighteenth and nineteenth centuries has become externalized, thrust outward, and abstracted into "Modern Europe's state-provision, humanity-ideals, world-peace, 'greatest happiness of greatest number', *etc.*[11]". Thus Faust's paraphrase of the Christian doctrine to read "In the beginning was the *deed*", with its heroic possibilities in Goethe and Napoleon, Shakespeare and Da Vinci (to say nothing of Carlyle!), has drooped and diminished into programmes and regimentations, into *doctrines of work*! How just, then, is the irony with which the Second Part of *Faust* closes: how classic, how worthy of Goethe! The aged Faust, blinded, at the end of his hundred years, directs with eagerness what he takes to be the digging of the canal, *which is, in reality, the digging of his own grave*! For is it not time to die? Man, as Nicholas Berdyaev would say, has been reduced to an economic category. He is dead.

III.

It appears, then, that this tragi-comedy of *Faust* is an allegory, not only of Goethe's own soul, but of the history of Europe since the Renaissance. And it lifts for us rather sharply the question as to whether any "criticism of life" can be of any "help to us" if it is not also a *Christian* criticism of life[12]. In the case of Goethe it is apparent that there was a devil in his own soul quite as much as there was a devil in his *Faust*; in fact one comes to suspect that the two devils were one and the same. In *Faust* this devil *masquerades* as an attendant in the courts of heaven, as a poodle, as a scholar, as a nobleman, as a professor, as a lame charlatan, as a king of beasts, as a rat-catcher, a magician, a financier, a showman, a doctor, a Phorkyad, a duenna, a strategist, a minister, and a fool. But, the most habitual mask, as F. C. S. Schiller indicates so delightfully, is his disguise as a medieval devil. "For of course he knows quite well that he is nothing of the sort!"[13] In like manner, Goethe's devil wears many masks: he looks from time to time like Rousseau, like Byron, like Immanuel Kant, like Spinoza, like Plotinus: he looks, in short, like a Pantheistic Monist.

[11] *The Decline of the West,* I. 354, f.

[12] Another phrasing of this problem has been offered by Jacques Maritain in his recent book, *Humanisme Integral.* The problem of humanism, he says, is basically the problem "of the relation between man and the supreme principle of his destiny (p. 16)". When this destiny becomes anthropocentric, humanism tends to "separate itself progressively from the Incarnation (p. 23)", and dissipates into the "cult of Humanity". "In short (p. 23) let us say that the radical vice of anthropocentric humanism has been that of being anthropocentric and not that of being humanism".

[13] F. C. S. Schiller, Concerning Mephistopheles, in *Humanism*: Philosophical Essays, 167, 168.

I say this more in despite of, rather than because of, Goethe's own avowals that his works are one prolonged confession from his own life, and that he held approximately the same view as Kant, and that the reading of Spinoza brought to him great "peace of mind and clearness of ideas". I am inclined to agree with Hermann Grimm, who insists that there was no living man nor any book which exercised a governing influence over Goethe's life or ideas. The parallel, however, is clear. Arnold drew it with Spinoza: at the point of Spinoza's denial of final causes, and at the point of his stoicism. Santayana says flatly[14], that Goethe "was all his life a follower of Spinoza, and that he may be termed, without hesitation, a naturalist in philosophy and a pantheist".

Now if this is so—and I see no ground for denying it—then Goethe's problem becomes clear, and it makes him one of the tragic figures of history, and, in some part, one of its heroic figures. It lies in the dualism of his own soul: in his "recoil from the immediate, the momentary, *which nevertheless he ceaselessly pursued*[15]" throughout his life.

But to me the problem is deeper than Spinoza, however Spinoza may have entered into it. It is at least as deep as the *Welt-schmerz*, the pessimism, the world-weariness which arose with the *Sturm und Drang* period in Germany: which began with a romantic "longing for the infinite", the striving for endlessness (*Unendlichkeitstreben*), and culminated so desperately in irony and despair. We have seen how Goethe resisted it, in his resort to the classic and the Socratic. We have seen how, in his definition of the romantic as *sickly*, he "struck his finger on the place and said 'Thou ailest here' ". We have seen also how he sought to turn from nostalgia and subjectivity to devote himself to the deed, to the objective fact. In justice to Goethe it ought to be added that in his judgments of men, especially of the men he most admired (Byron, Scott, Molière, Shakespeare, Sophocles), he almost never erred. Even in *Faust*, which we have described as an allegory of the century's sickness, he does not confuse the issue betwixt the classic and romantic spirits. For in the *Helena* (Part II, Act III) he has proposed, through the persons of Faust and Helen, the union of the Teutonic with the Classic spirit. The product of this alliance (managed, as usual, by the connivance of Mephistopheles) is the child Euphorion, wild and irrepressible, who leaps higher and higher up the rocks, exclaiming:

> I must clamber ever higher,
> Ever further must I see,

until, finally, at the top-most peak he casts himself from the rock, attempting to fly, and so falls at the feet of his parents. The chorus cries

[14] *Three Philosophical Poets*, Lucretius, Dante, Goethe, 139.
[15] Ludwig, Emil, *Goethe*, 15.

Icarus! Icarus!
Sorrowful sight!

—and through the symbolism of the *Helena* one comes gradually to see in the stricken Euphorion the character and career of Lord Byron. Thus romanticism is still condemned, though this time in sorrow, seeing how the unreasoning Icarus-flight of infinite striving brings about the calamitous fall.

Thou thy being scarcely learnest,
Scarcely feel'st the Day's glad beam,
When from giddy steeps thou yearnest
For the place of pain supreme.

This also was the experience of the century: longing, irony, despair, and pain. It is one of many indications that Goethe knew and understood that pain. And why should he not? The Faust within him provoked it daily. The Faust within him also strove endlessly. It was through striving that he aimed to redeem himself:

Who ceaselessly doth strive will merit
That we should save and make him ours. (Part II, act V).

So speak the angels in the *dénouement* of *Faust*. Goethe himself indicates this passage as the key to *Faust*[16]. And it is for this reason that the problem seems deeper to me than Kant and Spinoza, and identifies itself with the dominant heresy of the period—the romantic heresy. For what began as a nostalgia of sentimentality and longing becomes now a pattern of redemption. Longing gives place to striving, though the striving be infinite. And it is not Spinoza nor Kant who has given this doctrine its classic expression, but Lessing:

> If God held all truth shut in his right hand, and in his left nothing but the ever-restless instinct for truth, though with the condition of forever and ever erring, and should say to me, Choose! I should bow humbly to his left hand, and say, Father, give! pure truth is for Thee alone!

Lessing also was a pantheist. And the end of such a philosophy, as Kierkegaard was later to demonstrate, is frustration and despair. *Welt-schmerz* is simply the Romanticist's agonistic manner of rediscovering Hell! It is what *anthropocentrism,* to use Maritain's term, eventuates in. It is still the characteristic mood of our literature.

IV.

Goethe's relevance, then, will be seen to consist in this: that he put his finger on the central weakness of the "modern" period—the heresy, that is, whereby the men who strove endlessly to make themselves gods ended by discovering Hell. In his own work, the tragic contradiction is obvious: he sought to hold standards and to enforce distinctions on the basis of a world-view which did not

16 *Cf.* Eckermann, *Conversations,* 413.

support them. He would "fain occupy himself only with the abiding"; but in an impersonal world-ground all abides and nothing abides: he did not, as Emerson says, "worship the highest unity". And so far as his Nature divinized is concerned, it is patent that a God who is the product of a process can never dominate it. The simple truth is, we cannot have it both ways. And the debacle of culture and criticism in our time is precisely this: that it persists, in despite of its agony, in perpetuating this naturalistic heresy.

This, I take it, is the chief point in T. S. Eliot's objection[17] to Ezra Pound's Hell as set forth in his *Draft of XXX Cantos* (Cantos XIV-XVII). This contemporary Hell consists of

> politicians, profiteers, financiers, newspaper proprietors . . . , *agents provocateurs,* Calvin, St. Clement of Alexandria, the English, vice-crusaders, liars, the stupid, pedants, preachers, those who do not believe in Social Credit, bishops, lady golfers, Fabians, conservatives and imperialists.

It is, as Eliot, says (quoting from the poem), an admirable Hell, "without dignity, without tragedy". Mr. Eliot finds

> one considerable objection to a Hell of this sort: that a Hell altogether without dignity implies a Heaven without dignity also. If you do not distinguish between individual responsibility and circumstances in Hell, between Evil and social accidents, then the Heaven (if any) implied will be equally trivial and accidental.

This is paradox with a vengeance! even Hell implies the dignity of man! And a naturalistic world-ground ("glazed green of the jungle") will not permit the dignity of Hell even!

On the same ground Mr. Eliot considers D. H. Lawrence "an almost perfect example of the heretic", and Mr. Joyce "the most ethically orthodox" writer of our time. But is it so apparent that the *Portrait of the Artist as a Young Man* goes beyond *Werther* in its ultimate *orthodoxy*, or that *Ulysses* transcends the *anthropocentricity of Wilhelm Meister*?

> "Welcome, O life!", cries Stephen Dedalus, "I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race".

This also is a part of our *saison en enfer*.

No. T. E. Hulme was right. The essence of all Romanticism is the pursuing of Perfection on the plane of the human. Or, as Berdyaev expresses it, there is "at the bottom of modern history man's break with the depths of his own soul, between life and its meaning". Our culture has failed, and our criticism has failed, because they have posed for art and for life an insoluble problem:

[17] T. S. Eliot, *After Strange Gods, passim.*

the problem, that is, of making man a god in a universe where God is not. Anthropocentrism turns in upon itself and man's longing is reduced to despair.

In short, Romanticism is "sickly" because it is an aspect of that which the theologians term Original Sin; and a classicism in our time which aims at an ultimate harmony, that is to say, at a reconciliation of man to his original and proper destiny in God is possible only at the height of the Cross. As for Goethe, I think it may be said that he was great in that he never lost the power to criticize himself, and so advanced into Wisdom; that he was tragic in that he sought refuge against his time in a Hellenism which, as he did not understand, can never be quite the same since the agony of Christ on the Cross; and that he was heroic insofar as he bore his antinomy well and strove ceaselessly for the ancient Light.

THE SINO-JAPANESE WAR IN MALAYA.

By R. Wyeth, B.Com.

The importance of the Chinese community in Malaya is not generally realized in Europe. Taking the peninsula as a whole, the Chinese are almost as numerous as the Malays themselves, and in the developed parts of the country they are in a large majority. In Singapore, for example, almost the entire population is Chinese, and Malays are practically never seen. On the Western side of the peninsula, which has been completely opened up, Chinese predominate. They were the first to start tin mining, and all the open cast mines (as distinct from Dredge mines) are both owned and worked by them. The clerical class is mainly Chinese too, though Indians take a share in commercial houses and Malays enjoy a preference in government. The labour forces on rubber estates are usually Tamil, but Chinese coolies, though more expensive, are recognized as being superior, and many small estates are Chinese owned.

A large proportion of the Chinese in Malaya are local born and have never been to China, but they maintain an ancestral home there, and the Chinese government regards all its sons as Chinese citizens wherever they live. With this consciousness of their origin so strong, the present war is deeply affecting the Chinese population of Malaya, and opportunities for showing their feeling are taken at every turn.

The Japanese are much smaller in numbers. They are the country's photographers and hairdressers, and every town has its "Jap. shop" for cheap household goods.

Most of the small hotels, often houses of ill fame, are Japanese too. Hence there are handfuls of Japanese scattered everywhere, but it is the market for Japanese goods in Malaya, rather that the local Japanese population, which is of importance to Japan, and this market has been Chinese, demanding cheapness above all, and accepting poor quality articles.

When the war broke out the Malayan government took steps to prevent violence between the two communities, and the small Japanese population was almost ensured freedom from personal attack, though there have been isolated cases of breach of the law. But an immediate boycott of Japanese goods was voluntarily imposed by the Chinese, and it has been very effective. Many of the "Jap. shops" have had to close down; though these are few in number, Chinese shops stocking Japanese products are many, and these have had to close too, or at least suffer considerable diminution of business, finding their Japanese goods in stock to be unsaleable.

They have had to jettison them and advertise that they have done so, and that they are buying no more. Chinese refuse to be seen going into Japanese shops, for fear of rousing the enmity of other Chinese, if they have no patriotic objections themselves.

Though but few Japanese have been assaulted by Chinese, many Chinese have been assaulted by their own countrymen if suspected of trading with the Japanese in any way, however remote, and cases have been known of unscrupulous traders deliberately inventing and spreading rumours that their business rivals were dealing with the enemy.

The extreme length to which anti-Japanese feeling has gone is furnished by the case of a British product which had the rising sun as its trade mark. In spite of its having "British Made" in bold characters right across the front of its package, the rising sun was sufficient evidence, even to English-reading Chinese, of its tainted origin.

There is a great thirst for news, and in every coffee shop there is a map of China showing by means of flags the alleged position of the opposing forces. I often have to translate my local English paper to my Chinese boy, and ricksha pullers and others who cannot read are willing to pay somebody to read the latest reports from the war area.

A fund for the relief of distress in China has been extremely well supported, and every Chinese in the country must have subscribed to it. The wealthy make heavy donations which are well advertised to encourage others, while coolies consent to having a monthly contribution deducted from their wages. There is a good deal of pressure for subscriptions, often involving unjust hardship, and not all who are responsible for remitting the funds to China do so without a rake-off for themselves.

On the first anniversary of the outbreak of the war, on 7th July last, a day of national fasting was proclaimed by Chiang-Kai-Shek. This was compulsory in China. In Malaya it was not, of course, but the local Chinese voluntarily imposed it upon themselves. They ate vegetables and rice only, and the money which they would have spent on fish and meat was given to the fund. There was no trading for private profit that day, and shops either closed down completely or gave the proceeds of all sales to the fund. Sealed boxes were provided so that purchasers could see that their money was put into them instead of into the shopkeepers' own tills, and each community of Chinese appointed a vigilance committee of twelve, to inspect all shops managed by those of their respective clans. One shopkeeper just by my office was reported to be taking money for himself instead of putting it into the sealed box, and he was instantly fined $300 (£35 sterling) by his committee. Although this was not a legal fine, he paid it at once to prevent a complete boycott by every Chinese in the town.

In some parts of the country there were riots, and Japanese goods were thrown into the sea, but there was only very little violence, although feeling was running high. Instead of physical warfare, an economic struggle is going on which is having effects quite as far-reaching. We hear a lot about economic combat these days, and Malaya is providing a good example of it, as well as of the way the Chinese are uniting, for the first time in their history, against a common enemy. Unfortunately the effort is being marred by the selfish ones who are capable of resorting to fraud in order to profit at the expense of their own community, but it is to be hoped that this weakness in the Chinese character will be overcome, just as the inability to unite is being surmounted.

THE OLD SUNDAY SCHOOL TEACHER.

He told the tale of Adam, the father of us all,
The Serpent in the Garden, the apple and the Fall;
The marvellous menagerie that cruised within the Ark,
The raven and the turtle-dove, the lion and the lark.

He told the tale of Joseph and his coat of various dyes,
His dreams of bowing sheaves in fields and bowing stars in skies;
The butler and the baker, and the birds that picked his eyne,
The ears that swallowed up the ears, the kine within the kine.

He told in lurid detail of the plagues that Egypt tried,
The blood and lice and frogs and hail, and how the first-born died,
The spring that spurted from the rock, the manna from the sky,
The tables of commandments from the Mount of Sinai.

It was a great occasion for teacher and for class
When he told the famous story of Balaam and his ass;
They learned how Jericho fell down before the trumpet peals,
And he told them of the ravens, how they brought Elijah's meals;

The widow of Sarepta, and her domestic cares,
The chariot and the mantle, the bald-head and the bears;
They thrilled to hear how fire came down and smote the priests of Baal,
But most of all they loved the tale of Jonah and the whale.

He would not bate a fathom from the length of that same whale,
It was eighty feet at shortest from its nose-tip to its tail,
And its swallowing capacity was all that you could wish,
It really had the making of a very noble fish.

He loathed the Higher Critic, though he never read his book,
And if a scholar raised a doubt he quelled it with a look;
He felt a sort of lurking fear of anything Revised;
For the only true authority *must* be the Authorized.

But all his scholars loved him, and their hearts were quickly caught
Much more by everything he was than anything he taught;
And he brought them to the lamb-fold of their Shepherd and their Lord,
For he sought Him, and he found Him, beyond the written word.

H. N. Dixon.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

CHURCH FINANCE AT CARRS LANE, BIRMINGHAM.

We are now nearing the end of the second year of the New Finance Scheme at Carrs Lane and its achievement is such that few would ever think of reverting to the old haphazard way of not knowing whether the church could meet its commitments, and having to make appeal after appeal for money. The members have accepted and are maintaining their new responsibility. Many churches in all parts of the country are watching the experiment with interest; while many doubt the wisdom of making so radical a change, others seem to think that the testing time will come after the first year or two.

If there was one church which could give a new lead in Church Finance, certainly that church was Carrs Lane, and that a new lead is required surely no one with even a small acquaintance with Church Finance can doubt.

If the Christian Church is to survive it must rapidly begin to put its own house in order, as there is far more underlying bad Church Finance than members realize. After all, even if we are only suggesting that a Christian Order of Society should be established, where can the pattern be found if not in each of the fellowships which goes to the making of Church life in the city, town, and village? Yet, sad to relate, the members would often be the first to admit that no pattern of fellowship, based upon a Christian economy, exists within their particular church.

It is only slowly beginning to dawn on the Church that the test of organized Christianity in this modern world of ours is not only the individual witness of each of its members, but also the particular economy underlying a company of people calling themselves Christian. In this respect have we anything to teach, by example, to those outside the church? Suppose outside organizations wanted to examine the principles upon which a company of professing

Christians carried on their particular economy, with a view to improving their own, might there not be a danger in fact of their finding a standard lower than their own? What if many business organizations discovered that not only were our standards of Church Finance below their own, but even that they had a greater concern for their community than we had for ours?

Fortunately we at Carrs Lane have never been burdened by having to raise money through the very doubtful method of bazaars, sales of work, and the like. It is unfortunate that this method of raising money clings to Church life. Of all methods it is the most pathetic, while its morality is doubtful. The poor tradesman has enough to contend against these days without the competition of bazaars, *etc.* The main argument always put forward in their favour is that the work creates a very happy spirit within the church. If carefully examined, however, it might prove to be misapplied work, with little relation to real constructive work for the Church and for the spread of neighbourly love. Apply the test whether this method of raising money by a company of Christians offers any kind of pattern to outside organizations; it fails miserably as being right out of date—in fact, a bad confused relic of the past.

There are a few questions which we as a Church fellowship have had to face recently, such as:

(1) Do our buildings comply with modern requirements as to safety, having regard to the fact that people assemble within their precincts?

(2) Are the sanitary conditions up to the standard of factory legislation?

(3) Do we consider ourselves model property owners, having regard to the fact that we receive rent for some of our property?

(4) Is our caretaker's house the kind of place over which we should be pleased to show anyone?

The answering of these questions over the last two years has meant the spending of several hundreds of pounds. It is vital, however, to the life of the Church that all such questions should be handled with a Christian sense of responsibility, and we may need to revise our whole attitude of mind towards them. Fixed habit of mind plays us curious tricks, and what may have seemed right 25 years ago may be wrong to-day.

How can we hope to bring in a new Christian Order of Society if we are not even creating a pattern? Surely if there is one thing more than another that is required in this stricken world of ours at the moment, it is the need for Church fellowships in every part of the world seeking to work out, within their own fellowship, all that is

involved in "Love thy neighbour as thyself". This is the crying need, and if the Church fails in this respect then the individual witness may prove to be of little value in a world of mass movements. The most potent thing to be observed in modern times is the will to act collectively because of fear. Surely it is in a new expression of collective action based upon love that the Church should give leadership.

This means having a finer conception of what is involved in a church fellowship based upon a true economy, and Carrs Lane has taken a more courageous course than some of its members realize, and it may be that a new pattern is beginning to take shape with far-reaching results.

Five hundred and forty of the members have come into this New Finance Scheme, which sacrifices pew rents with their annual income of £500—in these days pew rents are wrong in principle. Each member's contribution shares in the *full* activity of the *whole* church, thus establishing the fact that the proverbial widow's mite of a penny per week is being shared in exactly the same way as the contribution of those whose income ability is capable of giving £5 per week. Each recognizes responsibility as a member of the church :

Firstly, In helping to maintain all its varied ministry and activity together with all that is implied in the church fabric. The responsibility does not depend upon attendance, as if the church were a picture-house, but is an obligation to assess one's self and contribute whether wet or fine. Obviously *nothing less is sound,* and each should bear his full responsibility according to his ability. The church expenses have to be met every week, and a total yearly sum from members of approximately £2,750 is required for this purpose (about £53 per week).

Secondly, Membership of one church implies membership of the Church Universal, and we belong to a world order committed to the spreading of similar Christian fellowships. In this sense each member can act in the full belief that he is assisting in this work. Membership of a Christian Church is not on a par with merely being a member of a club. For our church we have allocated 20 per cent of our total annual income from members to the work carried on under the London Missionary Society, and when the scheme is fully supported this means £800 (about £15 10s. per week).

Thirdly, Obviously we have an obligation to assist in maintaining our Congregational order by supporting :

(*a*) The Memorial Hall—the Central Office of the Congregational Union of England and Wales, including Ministers' and Widows' Pension Fund.

(*b*) Colleges for the training of ministers.

(*c*) The Warwickshire Congregational County Union, and assisting local churches to maintain a minister, for example: Watery Lane, Pype Hayes, Rubery, Acocks Green, Coleshill, Saltley Road, Hampton-in-Arden, Tamworth Villages, *etc.*

This work most urgently needs additional money.

There are a number of smaller funds connected with Congregationalism to which we subscribe. For all such work as the above we have allocated 7½ per cent of our total annual income from members (£300 per year when the scheme matures).

FOURTHLY, We also have a very important obligation to our own members who may find themselves, from one cause or another, in need of assistance. Prior to our New Scheme we had what was termed a Poor Fund, and the income to this Fund depended mainly upon those attending Communion and upon special private appeals to certain members and special Christmas collections. Obviously, every member would desire to contribute to such a Fund, and the name of this Fund has rightly been changed to Fellowship Fund. Naturally no details are ever given regarding this most excellent piece of work carried out on behalf of the church. A little imagination, however, will reveal how at certain times there can be a heavy call upon such a Fund, which, of course, includes special gifts at Christmas time. We have allocated 5 per cent of our total income from members to this Fund. This should mean £200 per year, and we shall probably need more.

All this means in effect that all contributions now come into one Fund, thus avoiding all special Appeals (with the exception of Hospital Sunday and one retiring collection for the Salvation Army). The obligation underlying Church Membership is thus assumed without recourse to special pleadings, and every contribution shares on a percentage basis in the whole work of the church.

Here then is the semblance of a pattern which a large number of members at Carrs Lane are beginning to weave. They say in effect that the church means so much to them that they will so assess themselves as to achieve for the fellowship by collective action these desiderata:

(*a*) a balanced budget.
(*b*) incur no debt.
(*c*) will not borrow.
(*d*) accept responsibility for the spread of Christianity in all parts of the world.
(*e*) seek to support the whole Congregational Order—national and local.
(*f*) share one another's burdens.

It only requires a little imagination to recognize what could happen if this beginning in voluntary collective action and responsibility could be extended. We have a right to feel proud that our ministry has led us to take this action. After all, the membership of a Christian Church is not only a responsibility carrying important obligations, but such obligations should and ought to be a *distinguishing* feature in our lives, especially if we believe as a company of Christians we can help in showing a way of life which does establish harmony not only in the individual but in the far more difficult sphere of what is involved in community life. This may be a more urgent matter in our day than any of us realize, and upon the action of the laymen and women of the Church—those who sit in the pews—depends the future of our civilization.

It may be that we have to consider making a sacrifice even greater than our forefathers did when all our churches were built. It may even mean an alteration to or even a new way of life in order that, in our day and generation, we can create a modern interpretation of all that is involved in being associated with a company of Christian people who accept the Christian faith as a living reality. It may mean that we ask ourselves afresh how we consider our relationship one with another, and our responsibility as to that relationship. The key to Christian action for the immediate future may be of a corporate nature, and if so, then we shall be severely tested. But what an adventure!

Old ways—good as many of them were—are a misfit in a changing pattern of society, and if we want the new pattern to be based upon a Christian conception, undoubtedly we must take a hand at the weaving and seek new expressions of our Christian faith. There is much to be done, and much to think about. New thoughts are coming through which, if developed, may lead us into paths that will reveal the part a Church can effectively play to counter a world bent upon building armaments for its own destruction. Do not let our Church be weakened by lack of finance. We are commencing a new year with an Associate Ministry. It is a great venture of faith calling for sacrifice in time and money. A sympathetic understanding at this juncture may mean much for the church and this city and country.

T. N. VEITCH.

ON LIFE AND BOOKS.

THE CHURCH AND JULIAN*.

Some time ago a distinguished radio apologist for religion was describing the correspondence which had reached him. He told of a letter from one who said that at an early period of his life he had possessed a religious sense; now he had put all that behind him; he lived for himself and for his own pleasures; his conscience did not trouble him; he had a good time and enjoyed life. The apologist's reaction to this communication was that obviously the correspondent *was* disturbed in mind and conscience or he would not have troubled to write the letter.

The Church, that is to say, does not believe in Julian. And *that* is disturbing indeed. It is high time that the eyes of the Church were opened to the fact that Julian exists in his thousands. To pretend that he does not is either blindness or prejudice or cowardly evasion. There are in our own country many men and women—and largely young men and women—who have no place for religion in their lives, who are utterly amoralist, and have no compunction or hesitation about the lives that they are living. They are more than healthy pagans, for very often they have a sense that they must do something to put the world right, though that something must not be evangelism or propaganda. Some of them are apostates, but many of them have no religious background at all.

Such thoughts as these must come home forcibly to any Christian who reads this book about Julian Bell. He was, to quote Mr. Keynes's Foreword,

> born in 1908, son of Clive and Vanessa Bell, grandson of Leslie Stephen, nephew of Virginia Woolf, first cousin once removed of "J.K.S." and H. A. L. Fisher.

He was at school at Leighton Park, took a Second in History and English at Cambridge, and wrote some poems and sketches. In 1935 he became Professor of English in the Chinese University of Hankow. He returned in 1937, joined the British Medical Unit in Spain as a lorry driver, and was killed by a bomb from an insurgent aeroplane. To quote Mr. Keynes again,

> Julian Bell's interests and feelings were almost equally divided between politics and poetry. Like others of the post-war generation, he moved uncertainly between the activism of political agitation and angry discontent and the quietism of reflective and sometimes abstract verse on the seasons, the countryside and, in particular, the observation of birds . . . he had the utmost openness of character and purity of motive, simple and gentle, with truth and sincerity stamped upon him.

Mr. David Garnett describes Julian as a wilful child, and certainly his life as a boy seems to have been wild and undisciplined. Later that wildness

> found its outlet in a love of political rows and in a lot of love-affairs; there was always some woman with her eyes full of him.

Bell himself said there were three main divisions of his life—sensations, ideas, and love-affairs. He left in manuscript a record "in very bald out-

* *Julian Bell,* Essays, Poems and Letters, edited by Quentin Bell with contributions by J. M. Keynes, David Garnett, Charles Mauron, C. Day Lewis and E. M. Forster. Hogarth Press. 12s. 6d.

line" of those affairs, which it is perhaps fortunate has not been reproduced. He describes his life as being very unusually happy, and even successful " . . . in that I have had what I really wanted—except war, which I hope to see before long".

This entry is typical and suggestive. "The aim of living is to get what one wants from life". When he left for China it was with pleasure because he knew that for the time being "I had got most of what I wanted from London".

As one reads the letters and the various contributions it is impossible not to realize that Julian, like many of his contemporaries, is living a life from which all the old moral standards have disappeared. A life that has been repressed and disappointed is thus contrasted with another :

> whereas old Roger, having had all the women, and so on, he wanted, never seemed to weaken in any way. Quite apart from his energy and his pleasure in everything that turned up, he never wasted time on melancholies and reveries and so on.

A Chinese mistress is "exceptional in being a perpetually interesting human being", but "I hope I shall find a Thibetan before I leave. They're really fascinating and much more handsome and dignified than the pretty Chinese".

Julian is said to have had all the things which marked Roger Fry,

> Quaker belief in the frightfulness of deceit, Cambridge taste and respect for the exact sciences, the deep conviction that an artist has not only the right, but the duty under capital sentence of failure in his art, to remain faithful to his *petite sensation,* even and above all if it is the *petite sensation* of no one else—lastly, a *libertinage morale* and a serene atheism,

together with a new factor which made him "a gentleman, without vanity or shame". His conscious aim was "to increase human knowledge and human power, the use of these to increase human pleasure". The supreme end of life is pleasure. Action is necessary to him : he says to his mother, "Action is for me what painting is for you". Therefore he chose not democracy but Marxism, and with his epicureanism combined a "will to power" which demanded the use of force. There must be a class war and Fascists must be killed.

> The disgraceful part of the German business is not that the Nazis kill and torture their enemies : it is that socialists and communists let themselves be made prisoners instead of first killing as many Nazis as they can.

In the essentially tragic situation in which we find ourselves,

> we have to abandon what is good, a free, tolerant, humane culture, and follow what is evil : violence, compulsion, cruelty. We must do this because this is the rational choice of the lesser evil, because only by doing so can we hope to avoid complete, extinguishing disaster.

The Communists, when they come to power, will, of course, behave like the Fascists,

> use all possible weapons—force, treachery, spies, torture, terror—to crush our enemies. We have to find some principle of civilization that can live in our minds through the horrors of war and civil war and a revolutionary reconstruction.

The aim of life is to remake the world so that it is possible for everyone to have what he wants. Julian is a Socialist because he believes Socialism will tend to maximize human pleasure (and therefore human value) and will

give a stable society free from war in which the not uninteresting possibilities of the human race can be explored.

> Imagine a young, intelligent, sensitive man or woman in such a socialist world state. What is he or she to do? There will be no solution in just earning a living, because that should be so easy. There is hardly likely to be much solution in a life of action, because such lives should also be too easy to satisfy; there will be no national, political, social causes asking for devotion. Religion, it is to be hoped, will have vanished. In any case it demands a most peculiar vocation; particularly if it is a private mystical religion, and socialism should put an end to charity and good works. Art and science demand specific talents, a knack of hand, eye and brain: not many people can make them central and dominating in their lives. If the human race is not content with eating, drinking and fornicating in aeroplanes it will bore itself to extinction—by madness, religion and war. Yet one cannot help hoping that in an adequate material environment, with nothing to fear, men will be too rational to return to chaos without some effort to hold on to their gains.

He thought of his work as part of the process of enjoying life:

> For the individual, life is always a rather doubtful gain. There are any number of things to enjoy, but between age, death, illness and our fellows it is often hard to do so. Living in an age of transition, one notices above all the misery inflicted on men by men. Actual pain, physical or emotional, does not take up so much of one's time, nor can it be avoided: barely minimised.

How far his bias extends may be seen from his reference to Communists who solemnly propose

> to hand over India to the Congress Party—Gandhi, the fascist-minded peasant glorifier, and his millionaire cotton-spinning backers. Has it never occurred to you how *exactly* they parallel Hitler and Thyssen? And all the idiocies of the beastliest religion in the world and most anti-utilitarian society are to be left intact for the sake of—President Wilson and Mazzini. We have interfered far too little, not too much, in that most disgusting country.

Absolute ethics is full of fallacies which mislead reactionaries like Mr. T. S. Eliot and Mr. Wyndham Lewis. Liberal theory has collapsed. It is now too late to cling to the great Liberal and democratic theory of public conduct:

> Twenty years ago the liberals had a real chance: if they had made a reality of the Weimar republic, given Russia the technical aid she needed, called off the blockade, made a tolerable and generous peace, then indeed there might be a chance to apply Keynesian patent painless remedies. But now you might as well offer castor-oil to a man-eating tiger. With three great powers in the hands of murderers and gangsters, a general state of nerves and terror, with piled-up armaments, two militant and dogmatic creeds, of which the fascist professedly believes in stupidity and violence, how can you expect to get your remedies tried?

These quotations are, I think, not an unfair representation of the Julian of this volume. What has the Church to say to this young man, who, in a letter to his mother to be given to her if he should be killed, tells her, among other things, that he has been more fortunate in his friends than in his mistresses?

Julian, let it be repeated, is representative of a large number of his contemporaries, though many of them may not go to his extreme in sexual laxity. They often possess energy and ability, vivacity and charm. They have no belief in God, and smile at standards and conventions which ruled older generations. Here is a cultured lady, the fine product of modern education, who suddenly poses a Christian minister with the question: "Do you find me coarse or cynical, debased or degraded?". The minister, susceptible like most of his calling, replies with an emphatic negative, to get the response: "Well, you know, you ought to. My life is opposed to all the standards you accept as final and sacred. I've had *affaires* with four men in the course of the last five years". What is the correct reply? Can the Church show Julian, Aspasia, and their like that in the long run life which consists in getting what one wants is certain to turn to dust and ashes? Is there any way of convincing them that time will bring experiences when their philosophy is certain to fail them?

Not only so, but is there any way in which the Church can win for its service all the promise and power of Julian and his friends? The Church needs them as much as they need the Church they neglect or despise. Is it possible to beat out an apologetic which will attract and convince them? If we cannot gain their ear by our speech and argument, we can by our lives. Only thus can the Galilean conquer Julian today. And there's the rub. Can we say that the lives of followers of Christ are markedly different from those of the friends of Julian? Do men today "take knowledge of them that they have been with Jesus"? Do they show by their sacrifice and abandon the power of the beliefs they profess? Julian was killed in Spain. His friends are not to be convinced by Christians who are clothed in purple and fine linen and live sumptuously every day, or even by middle-aged clerics whose lives have a security which Julian's contemporaries have never known.

ALBERT PEEL.

We hope ministers will see that their young people read Mr. B. L. Manning's *Why Not Abandon the Church?*, just published by the Independent Press (2s. 6d. & 1s. 6d.). These are four addresses given to a Young People's Easter School and they have the earnestness, the incisiveness, and the wit which mark Mr. Manning's utterances. Mr. Manning has a great love for the Church and for Congregationalism. He says:

> I belong to the Congregational Church because I believe that what is true about the whole Church and every particular Church is seen fullest and purest in Congregationalism.

There is need to inspire young people with that love today, and if Mr. Manning's enthusiasm prove contagious he will indeed be a benefactor. True, all Congregationalists will not always agree with Mr. Manning. We ourselves, *e.g.*, find him most dogmatic when the evidence is most doubtful: he appears much more confident about the 1st century than about his own 14th century, and certainly we should contend with the fierceness of a Quaker pacifist against his contention that

> Congregational Churches have always administered the Sacraments, and that a body which does not administer them (whatever it may be) is not a Congregational Church.

But, even though we might be unchurched by Mr. Manning, we should still extol this book, and from our place outside the gate raise our thanksgiving for the loyalty and the learning which mark this and all his service to the Church he loves.

EDITOR.

WORTH NOTING FROM RECENT BOOKS.

It is a rare Christian gathering, be it conference, council or convention, which does not have in it some Nestor who has gained his reputation for wisdom by always arising, when a vote seems imminent, and saying in solemn tones: "Brethren, I yield to no man in my devotion to the cause behind this motion. (Pause, to insure a holy hush.) But this is not the opportune time to press this matter, nor is this the right method. I move that we postpone this matter till next year's session". The effect of such profound wisdom is frequently so great that Nestor is elected a moderator or bishop and given greater opportunities for pious obstruction.

HALFORD E. LUCCOCK, *The Acts of the Apostles in Present-Day Preaching.*

There are not many great religious ideas—certainly not many in the mind of any one man, preacher or otherwise. That God is our Father, that Christ is our Saviour, that the Holy Spirit is our Guide, that love is the law of life, that the human soul is immortal, that we must have as soon as we can get it a Christian world to live in—one can add a few other great religious ideas to these, but the total is soon enumerated.

CARL S. PATTON, *The Preparation and Delivery of Sermons.*

M. Berdyaev's position is well known to all. It was the root contention of these thinkers that Man's loss of belief in himself was a necessary consequence of his loss of belief in God. Despair was the inevitable consequence of presumption. Man, in himself and by himself, did not deserve an act of faith. The traditional philosophy was able to believe in Man not because of his own merits but because it believed in God, and such a faith forbade despair in the Man whom God made in His own image. "These are they for whom their Omnipotent Creator did not disdain to die". Who are we to despise what Christ loved? But, without Christ and without God, what reason is there to love a world of sadistic floggers and poor, nerve-wrecked, cringing backbiters? For a time in Europe's aristocratic day it was perhaps possible to avert the eye from the gaol and the slum, and looking only to the proud Renaissance Prince, to the magnificent artist, a Raleigh or a Leonardo, to the comfortably and kindly gentleman, to persuade oneself into a Swinburnian faith that Man was "the master of things".

CHRISTOPHER HOLLIS, *Lenin.*

By the beginning of 1937, we find the [the Roman Catholic Church in Germany] Church had lost almost all its public influence in the country, and the bishops had lost the support of the people. They had lost it largely because the Vatican gave them no lead, though it might be said that in view of the Pope's statements on the right to resist and on the uniting of Europe against Bolshevism, it was not very easy for the Vatican to take effective action. And as a result of the school plebiscites, the bishops next found themselves in the position that they had lost the education of the children.

This lost, the bishops felt there was nothing more to lose, short of dogma, and that the moment had come to fight.

WILLIAM TEELING, *Crisis for Christianity.*

I do not belong and I never have belonged to any of the societies or guilds which you mention. I am a member of a Church. For that reason I dare not join any party. In fact, I cannot understand what "parties"

have to do with a Church. The Church by its very existence is a witness against parties and divisions. It will take me more than a lifetime to learn what it is to be a member of a Church; and no one can learn the lesson while he persists in clinging to a party. He must be a member not of a *part* but of a *whole*. I therefore have no time to waste in joining a party.

I feel strongly that the various societies and guilds, based upon *party* life, are eating away the very life of the Church. But I am slow in condemning my neighbour for conscientiously joining any such society. He may only be able to see one side of truth, and it is better—far better—that he should see that side than nothing at all.

FORBES ROBINSON, *Letters to His Friends.*

All differences of opinion, as Cardinal Manning truly said, are at bottom theological. And, shocked though he would have been if he had guessed it, there is no doubt that a specifically religious influence also played its part in the forming of Lenin's mind. Marx held a philosophy of economic determinism, according to which the one motive for conduct was greed and the logical conclusion of which should have been a conclusion of complete despair. Yet the apocalyptic faith of generations of pious Jewish ancestors caused him illegitimately to proclaim a rosy dawn and the coming transformation of human nature under the influence of communism. Lenin lacked that Jewish tradition. Yet he too had, as Gorky said, "a burning faith that suffering is not an essential and unavoidable part of life but an abomination which people ought and are able to sweep away". Brave words, but what are we to say of them, in our present dispensation, but that they are sentimentalities? The remedy for a particular disease can be discovered, but suffering is unavoidable, however loud the rhetoric with which it is denounced, and the people cannot sweep it away. Can communism conquer death?

CHRISTOPHER HOLLIS, *Lenin.*

The substitution of doctrines made by stupid men for laws of God-made nature is the core of Catholicism; the good God did not understand how to make His own world, nature is wicked, given over to destruction—a thing to be abhorred. Yet stay. Not so. The good God made it in the beginning altogether good, and the Devil has spoiled His handiwork; it is, to speak properly, the workmanship of the latter, and God is unable to help Himself. Then comes the Church and helps Him out of His trouble; she destroys this wicked degenerate nature for Him, and magnanimously gives Him His own.

The Letters of The Prince Consort.

Prayers for peace are escapist and meaningless if we are merely, like a lot of schoolboys, asking to be let off the consequences of our own selfishness and sin and folly.

F. R. BARRY, *Convictions.*

Twenty years from now the question will not be whether episcopally ordained clergy are or are not the best kind of ministry. It will be whether there are any Christians or any Churches in which men can minister.

F. R. BARRY, *Convictions.*

FOREIGN IMPRESSIONS.

Die Umformung des christlichen Denkens in der Neuzeit. Von EMANUEL HIRSCH. Mohr. R.M. 9.60.

Geschichte der evangelischen Theologie seit dem Deutschen Idealismus. Von HORST STEPHAN. Töpelmann. R.M. 7.80.

The Holy Ghost and the Christian Life. By KARL BARTH. Translated by R. BIRCH HOYLE. Muller. 5s.

We have found *The Transformation of Christian Thought in Modern Times* a very disappointing book. We knew, of course, that "Christian Thought" would probably mean the thought of Germany, for few German scholars seem to be able to realize that Christian thinking is not the monopoly of their Fatherland. But from the title we supposed that the book would deal with the transformation of German theology in the post-war years, and, since Dr. Hirsch is a leading "German Christian", we hoped it would throw light upon that strange movement which seems so much more German than Christian. The book is a *"Lesebuch"*, not an original work. Such a book, if it really dealt with "modern times", would be useful. Instead, its most modern extract is from F. C. Baur.

In his preface Hirsch explains that the book is written to provide students with sufficient knowledge of the relation of German thinkers to Christianity to make clear that

> we must either find a fundamentally new form of Christian faith, or it will be impossible for those who are intellectually alive in our people, and, indeed, in the whole sphere of white humanity, to have any sincere relation with Christianity.

The extracts are taken from the writings of twenty-four thinkers from Leibniz to F. C. Baur. To any student of nineteenth century thought most of the extracts are already familiar. What is significant is not what is given but what is omitted. There are long quotations from Kant and Hegel, and even from Kierkegaard. But, apart from the section on Schleiermacher, there is no quotation from any of the great constructive theologians of Germany. Instead, we have extracts from men like Hume the sceptic, and Goethe the pagan. We turned with interest to the quotations from Lessing, wondering whether this "German Christian" would venture to quote from *Nathan the Wise,* that classic presentation of religious tolerance put into the mouth of a noble Jew. He does, but is careful to explain that *Nathan* is for Lessing no presentation of historical Judaism but "an ideal presentation of the superconfessional humane view of religion".

If this book professed merely to illustrate phases of thought in the late eighteenth and the first half of the nineteenth century, it might be held to fulfil its purpose. But why speak of *Christian* thought? If this book be typical of the instruction given in Germany to theological students, then the future, not only of German theology, but of German Christianity, seems, indeed, dark.

Dr. Horst Stephan's *The History of Protestant Theology since German Idealism* is a welcome reminder that there are those in Germany who have not bowed the knee to Baal—who are Christians, not "German Christians". His book is likewise concerned with German theology since the time of German Idealism, but with what a difference! He deals with

Christianity and theology from within, and his book is a very useful contribution to the history of German theology from 1770 to our own days.

To students of German theology Stephan's name is familiar through his *Dogmatik,* published in 1921 in this useful Töpelmann series. In it Stephan reflected the influence both of Ritschl and of Otto, and his work was a notable presentation of a theology which owed much both to pre-war and post-war influences. The book before us is written with the same sympathy and tolerance. The very comprehensiveness of Stephan's treatment makes it at times difficult. But then this is meant to be a student's handbook, and, as such, not merely read but studied. We found of special interest his treatment of the post-war period. He writes, "In 1914 the theological situation was marked by open questions". After the war, men were "unwilling to work quietly on the traditional questions".

> The outstanding representatives of the theological generation which grew up after the war experienced the catastrophic happenings of the time as a call of God and felt themselves called to the proclamation of judgement against the dominant Christianity. . . . Their theological speech had a prophetic character. . . . They sought for a radical realization of the original content of the Christian message, in sharp contrast to ceremonial ecclesiasticism and pietism, and above all, to the secularization which dominated ordinary Protestantism. . . . [They] changed the interest of theology from the aspiration after a static system to the manifest dynamic of the question and of dialectic thought, from a world- and life-view to the revelation from which faith comes. . . . Schleiermacher was to them not the great reformer but the great perverter of theology, for in him there speaks not the Gospel of the Bible and the Reformers, but pietism, illumination, idealism, romanticism, and æsthetic mysticism. Even Ritschl had missed the right road because he was entangled in the ethical and the historical.

As Stephan points out,

> these movements too, in spite of their emphasis on objectivity, were subject to the law of being conditioned by the time. Time-conditioned was their transition from the optimism of culture to the radical criticism of culture, from the idealistic to the positive-naturalistic treatment of world-events.

Stephan proceeds to give a sympathetic and lucid account of the rise and dissolution of the "dialectic" school of which Barth and Brunner were the leaders. But he describes also the works of many Christian theologians and scholars who in this country are little known.

"The course of theology", he concludes, "must seem unsatisfactory for all who seek a happy ending". But "a happy ending", a closed system, is not what we ought to seek in theology. New events bring new problems. Theology, as knowledge based on faith, has still to do its work. The *theologia viatorum* has "with a chivalry of the spirit still to fight and serve".

This is, indeed, a rich, learned and comprehensive work. Its value is enhanced by its full and precise references to the relevant literature. We already owe much to this book. We shall increase our debt as we turn to it again and again, for it is a book to read not once but many times.

The Holy Ghost and the Christian Life is the translation of a lecture given by Karl Barth so long ago as 1929. We read it when it was published in German in 1930, and found it full of interest and value. It is not quite true to say, as the notice on the dust-cover does, that "nothing of

his teaching on the Holy Ghost" has been translated into English, for Professor Thomson's translation of *The Doctrine of the Word of God* contains a long section on God the Holy Spirit. But this lecture is significant as the clearest exposition of Barth's ethics. Written before Barth had broken with Brunner, it shows the difference in approach of Barth from that which Brunner subsequently gave in his great book which in English bears the title *The Divine Imperative*. Barth's treatment of ethics carries out to the full the Reformed principle, *To God alone be glory!* Augustine is attacked in that, for all his opposition to Pelagianism, he "likewise undoubtedly sought justification by the immediately perceptible actuality of the new obedience". Thus the final content of this doctrine

> is to the effect that sinful man's fellowship with God is conditional upon the power of God's grace to bring about a gradually increasing transformation of the sinner into a non-sinner. And its background is that conception of a God with whom the sinner as such stands in a "tranquil, assured" continuity, about which it already knows beforehand, as also about the source and substance of its own truth and goodness.
>
> *This* kind of a "God", to be sure, can easily reconcile Himself with us, if *that* be the case with us. With a "God" of this sort one can carry on an agreeable conversation, even as Augustine has depicted it in his fearful *Confessions*. In intimate intercourse with this kind of God such an easy-going Christian philosophy of history can be written as Augustine's *De Civitate Dei*. The medieval doctrine of justification—rather, sanctification—stands on this foundation. So too does Tridentine Catholicism's doctrine. And while the Reformers held firmly to Augustine's doctrine of predestination, and to his admirable anti-Pelagian polemics, and also to other valuable results of his theology, they neglected to warn, with sufficient clearness and force, against the sweet poison that is meant when Augustine speaks of "grace". And so it could come to pass, that as soon as this sweet poison passed again into Protestant theology and preaching, it had power to corrupt the totally different tendency of the Reformers themselves, till it could not be recognised.

We have to go back to Luther's teaching :

> The Christian is *simul peccator et justus,* and the surmounting of this irreconcilable contradiction does not lie in the Christian—not even in the most secret sanctum of his existence, nor does it happen in any of the hours of his life's journey, not even in those hours most moved and profound, of conversion and death—but it is the action of the Word of God, the action of Christ, who is always the One who makes him out to be a sinner, in order to make him, though a sinner, into a righteous man. But the two things, the acknowledgment of this contradiction and the knowledge of its being surmounted, are not our own business, but are the Holy Ghost's.

Barth gives a warning we do well to heed when we seek to frame our resolutions :

> Supposing we decide to side, not with Augustine, but with Luther and Calvin (who are by no means spent forces), to proceed with caution when we use the adjective "Christian", and to use the word in a way quite other than is the vogue in our victorious modern Christendom. What, then, is meant by such phrases as "Christian" view of the universe, "Christian" morality, "Christian" art? What

are "Christian" personalities, "Christian" families, "Christian" groups, "Christian" newspapers, "Christian" societies, endeavours, and institutions? Who gives us permission to use this adjective so profusely? Especially when we must know that to confer this adjective, in its peculiarly serious import, is withdrawn altogether from any authority we have? This, if you like, unimportant misuse of language: does it not become evil to anybody who reflects at all? Is it not just a presumption, that can allude to a most general thing as though existing; even justification by Christian work, which, in the opinion of Luther and Calvin, is bound to lead us to infer the absence of the Holy Spirit from the Christian life? Ought not a serious consideration of the office of the Holy Ghost to the pardoned sinner to have this small result, at least, viz.: to make it more difficult in future for such an adjective as this to drip from our lips and our pen?

This book is written with much of the vigour of Barth's younger years, and its very vehemence, and occasional extravagance, increase its interest. Of special value are the numerous quotations in the foot-notes and particularly those from Luther. All these are most carefully translated, and sometimes explained and amplified. Mr. Birch Hoyle must have given more care to the translation of this book than many give to the writing of their own books. This powerful and provocative little book deserves to be widely read, both for what it teaches and for the light it throws on Barth's development.

SYDNEY CAVE.

The Journals of Søren Kierkegaard. A Selection edited and translated by ALEXANDER DRU. Oxford Press. 25s.

Last October we reviewed Dr. Lowrie's life of Kierkegaard: now we have the translation of a selection from his *Journals,* a book of nearly 600 pages. Our first impression on opening it was to regret that the thoughts of the poor, distracted, tormented soul, who speaks of his "terrible introversion", had not been left in their first privacy. But having had to decide how far it was right to use a man's private diaries, we were prepared to approach these *Journals* with an open mind, especially when they were called "a blending of note-book and diary unique in literature".

The question of Kierkegaard's genius also demanded consideration of these writings. He had a great idea of the contribution he had to make to religious thought: he speaks of his "pre-eminent intelligence", his "immense intelligence", and calls his life the most interesting that had ever been lived by an author in Denmark, even though he felt he was altogether out of proportion to a small country like Denmark:

> There has hardly been a poet before me with an equally profound knowledge of life and in particular of religion.

He repeatedly states that after his death his writings will be read:

> *Fear and Trembling* alone will be enough to immortalise my name. It will be read, and translated into foreign languages. People will shudder at the terrible pathos which the book contains. . . But my life will cry out after my death. And what does a living man avail who spends these few moments talking compared with a dead man who continues to call out. A living man is certain to stop talking, but once a dead man begins calling out (instead of keeping quiet as is the custom)—who is to silence him?

He speaks of the "infinite amount" granted to him by God and dares to say of himself, "I have understood the highest. In truth, that is not

given to many in every generation", though he goes on to say that the highest is not to understand the highest but to act upon it.

How far do the *Journals* substantiate these high claims or the suggestion that Socrates was a model continually followed? In spite of the fact that Kierkegaard continually brooded over his past life, his renunciation of Regina, and his persecution at the hands of the journalists ("trampled to death by geese"), we believe it will come to be recognized that he was not only born out of due time but was one with a message for more than his generation. If he had something of persecution mania, and if he repeatedly stresses but a few ideas—the "monastery" notion of religion, asceticism, renunciation, and the value of suffering (from his earliest days he believed he was marked out for suffering)—he yet has a positive message to deliver. Repeatedly he points out the failures of the religions of his day, of a Protestantism which proclaimed Christianity as "perfect conformity with an ordinary worldly run of ideas". Repeatedly he shows his preference for an energy like Napoleon's compared with "the bestial dullness and habitual security in which most men doze—until they die".

Perhaps the best thing to do, however, is to let Kierkegaard speak for himself, and so here is a selection, with suggestions for at least a dozen sermons :

> That is the road we all have to take—over the Bridge of Sighs into eternity.
>
> It is the small things that irritate and so embitter one's life. I can gladly fight against a storm so that the blood almost bursts from my veins; but the wind that blows a grain of dust into my eye can annoy me to such an extent that I stamp with rage.
>
> People so often declaim against anthropomorphism and forget that Christ's birth is the greatest and most significant.
>
> People hardly ever make use of the freedom which they have, for example, freedom of thought; instead they demand freedom of speech as a compensation.
>
> Every life has its Genesis and then its Exodus (when it goes out into the world), its Leviticus when the mind turns against heaven, its Numbers when it begins to count the years, its Deuteronomy.
>
> It is really curious that while all the other qualities that are attributed to God are adjectival, "love" alone is a substantive and no one would think of saying "God is loving". That is how language itself has expressed what is substantial in that quality.
>
> It requires more courage to suffer than to act, more courage to forget than to remember, and perhaps the most wonderful thing about God is that he can forget man's sins.
>
> God really intended man to talk with his neighbour, and at the most with several neighbours. Man is not greater than that. In every generation there are a few men sufficiently gifted and mature to make it reasonable for them to use such a tremendous means of communication as the press. But that almost everyone, and particularly all muddle-heads, should use such a means of communication—with nothing or rubbish to communicate : what a lack of proportion.
>
> Present-day Christians really live as though the position were that Christ was the great hero and benefactor who once and for all had secured happiness for us, and we only had to enjoy the innocent pleasures of the world and let him do the rest. But Christ is essentially the model, and consequently we should be *like* him and not merely make use of him.
>
> Thus it is really terrible to have anything to do with God who

neither can nor will give one direct certainty or a legal relationship——and yet it is blessed; blessed to be, as it were, nothing in his hand, who is and ever will be love, however things may go.

Order the parsons to be silent on Sundays. What is there left? The essential thing remains: their lives, the daily life with which the parsons preach. Would you, then, get the impression by watching them, that it was Christianity they were preaching?

Before trusting a man one asks him to give his word for it; thus God has given us his word, given us his word for it: Christ is the Word.

Luther really did incalculable harm by not becoming a martyr.

And space must be found for two extracts about journalists if only to show that this genius was really mortal.

The lowest depths to which people can sink before God is defined by the word "Journalist". It is an impious attempt to make an abstraction into absolute power; and anonymity was the fulfilment of the triumph of lies.

If I were a father and had a daughter who was seduced I should not despair over her; I would hope for her salvation. But if I had a son who became a journalist, and continued to be one for five years, I would give him up.

If the daily press hung out a sign for its trade, it would have to read: Here men are demoralised in the shortest possible time on the largest possible scale for the lowest possible price.

EDITOR.

Crisis for Christianity. By WILLIAM TEELING. Gifford. 10s. 6d.

Another useful book, although its title does not indicate its contents—Catholicism in Germany. We are sorry that Mr. Teeling has introduced the historical chapters, which are slapdash both in form and content: we have "Fichter", and phrases like "The example was very great", and "pushing on the pietism". It would have been possible to draw parallels and emphasize sequences without these jejune pages: and, if we were to have history, why not go back to the Peace of Westphalia or even to the Conference of Augsburg?

The value of Mr. Teeling's book lies in the first-hand accounts he gives us of German opinion. Writing as a Roman Catholic, he is nevertheless critical both of the Papacy and of the German bishops; he stresses the handicap to the Church of the State's financial support: the Nazis, while persecuting the unknown, cleverly refrain from making martyrs of the dignitaries, and then contrast the comfort of the bishops with the lot of their flock. Because the Catholic Church has seemed more worried about State aid for its clergy, its schools, and its organizations, it has steadily lost ground. When a Bishop has shown courage the people have responded (more young people are said to be attending the churches now than a year ago), and if the Church would sacrifice its wealth and fight, it might save Christianity in Northern Europe. A threatening picture is given of Dr. Rosenberg's organization for training picked children and young people. No Catholic can be a member of Hitler's bodyguard, and therefore of the police. Groups of youths cannot even go on sports expeditions lest they talk sedition. There are pictures of the Catholic protagonists: of Faulhaber, said to be brave in the pulpit, but frightened and making concessions in conference, and of the Bishop of Osnabruck who, kept waiting half an

hour by Goering, marched into the room, banged the table and said he wasn't used to being kept waiting, and was rewarded—not by a concentration camp but by favour.

EDITOR.

Solitude and Society. By NIKOLAS BERDYAEV. Centenary Press. 8s. 6d.

The work of Berdyaev is now well known, and he is coming to be recognized as one of the most weighty and original thinkers in Europe. He is a Russian, and all his writing is marked by that sense of the tragedy in human things which we find in writers like Tolstoi and Dostoievsky. His latest book, "An Essay in Existential Philosophy", is really a study of human personality, of man in his relations with himself, with his fellows, and with the universe. The existential philosophy derived from Kierkegaard, of which Berdyaev is an exponent along with Jaspers and Heidegger, he describes as by its nature both theoretical and practical. Its aim, he says, "is to study the unifying principle which integrates philosophy and the community of men, and also to demonstrate the social character of logical communication". It is humanist in the sense of being a philosophy of human existence, but it aims at a rediscovery of man which will also be a rediscovery of God. To treat of man, Berdyaev argues, is also to treat of God, and for him that is the essential point.

The book takes the form of five meditations, most of them beginning a long way from the central subject but all converging upon it. The first deals with the philosopher's tragic situation and the problems of philosophy; the second with the subject and objectivity: here Berdyaev has a good deal to say in defence of the subjective point of view, and argues that the knowing subject "by virtue of his existential quality must necessarily reconcile intellect and will, contemplation and labour, theory and practice". Then comes the central section of the book on the Ego, Solitude, and Society; next a very difficult section on the Evil of Time, Change and Eternity; and finally a fifth meditation, which sums up the whole subject, on Personality, Society, and Communion. It will be seen that the book covers a very wide range and raises all the big philosophical and metaphysical questions. As the writer says:

> The only true basis of metaphysics is to be found in the knowledge of life, of concrete reality of man and the human destiny. Metaphysics should be the expression of living experience, of life's creative energy and dramatic movement into which the philosopher must himself actively participate.

As these words suggest, there is much more in this book than a merely academic discussion of philosophical problems. It is all the time closely related to life, and with Berdyaev life means much more than physical existence. His book is a fine defence of the spiritual nature of man and of the reality and permanence of spiritual values.

W. B. SELBIE.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

Theocracy and Toleration. By DOUGLAS NOBBS, M.A. Cambridge Press. 15s.

The Development of Religious Toleration in England from 1640–1660. By W. K. JORDAN, Ph.D. Allen & Unwin. 21s.

Despite the forbidding sub-title, "A Study of the Disputes in Dutch Calvinism from 1600 to 1650", Mr. Nobbs has given us a very important and a very timely book. A very difficult book, too, for the author makes no concession by providing a chapter of historical background. Few students of church history, it is to be feared, can take this book in their stride; Grotius they may have met, Salmasius they know because of his controversy with Milton, and may be Du Moulin because of his connexion with John Owen. Even Episcopius may be familiar to some, but to how many do the names of Triglandius, Uytenbogaert, Vodelius, Voetius, and Vossius convey anything?

Yet it is with these writers that Mr. Nobbs deals. They discuss the relation of Church and State against a background of Papal claims, Erastianism and *cujus regio ejus religio,* Anabaptist and Socinian views, Presbyterian and Independent conceptions, and Calvinist and Arminian controversies, the last of which set the stream of argument flowing. What is the relation of the Church to the State? What is the position of the Christian magistrate? What the power of the ministry? Is collaterality workable? If Scripture is the ultimate authority, who is to be its interpreter? If "the powers that be are ordained of God", what is the position of the Church *sub cruce?* From all which it will be seen that Mr. Nobbs's study is far from being without reference to our own time.

Furthermore, it is inevitably concerned with what has come to be regarded (*vide* Oxford & Edinburgh) as the supreme ecclesiastical question of the day—the nature of the Church. This question the Dutch Calvinists argued until the argument became threadbare, until at any rate, natural law triumphed, and

> the problem ceased to be one of the sect-church and the *corpus christianum* and became instead the problem of sovereignty in relation to the church as an association.

Is the Church "God-given" or a voluntary association which men form by entering into a covenant? What is the relation between the visible and the invisible Church? In the examination of this question Mr. Nobbs often touches on problems which vex Congregationalism today, as for example—can there be a church without a ministry, are individual churches renouncing autonomy when they join in synods? He says:

> The Arminians constructed in persecution and segregation a theory which anticipated that of the English Independents, against the same

dictator, Presbytery. . . . Episcopius, too, was read in England throughout the century. It is a natural conjecture that the Independents were directly inspired by Remonstrant principles, particularly as Nye developed theories closely related to the argument of Episcopius.

Du Moulin sets forth a theory of the Church very much like that of the German Nazi scholar, Dr. Bornhausen, in our October issue: let the churches be content to be small and independent and concentrate on purely spiritual tasks. In Mr. Nobbs's words:

> Congregational Churches did not form a rival organisation to the state, which could readily permit the small churches adequate freedom to govern themselves, even as many other small associations in the state were regulated by the state but only in very general terms. In this case, churches had rights merely because the state was not sufficiently interested to deny them, and because the churches were in fact too small to be dangerous.

If these paragraphs do not show that Mr. Nobbs has both increased our knowledge and also made a valuable contribution to the study of one of the most important questions of our day they have egregiously failed to carry out the writer's intention.

The third volume of Dr. Jordan's indispensable work is not to be the last after all. The fourth is to include the contributions of "the laymen, the extremists, and the Anglicans" (we like these bedfellows) during the revolutionary period, and also a bibliography and general summary. When that volume appears we hope to give more adequate treatment to a work almost every page of which tempts us to forsake modern books and plunge again into the literature of the 16th and 17th centuries. We know no student who would not learn from Dr. Jordan's pages; we know many who will not be prepared to accept all his deductions without further argument or research. Think how much ground for controversy lies in these words about the Independents:

> This position represented a considerable departure from historic Congregational theory and, in combination with other forces, carried Independency far from the Calvinistic moorings. For this group demanded nothing more than that particular congregations should be independent and vested with an unassailable religious sovereignty. Independency proposed to destroy exclusive and tyrannous religious power by resolving it into congregational units too weak to menace the religious liberty which so many in England now demanded. The Independents defended the right of any society of godly persons to assemble for organized worship without interference from the State. This contention attracted wide support from the sects, the army, and powerful lay groups. But it is only remotely related to the Congregational conception of the Church and its organization.

EDITOR.

The Clue to History. By JOHN MACMURRAY. S.C.M. 7s. 6d.

With all our admiration for the fertility and ingenuity of Professor John Macmurray's mind we could not, as we read the first pages of this book, prevent our mind from reverting to a definition of philosophy with which we used to annoy embryo philosophers in unregenerate days—"putting common sense in a language which cannot be understanded of the people". In emphasizing the Jewish element in Christianity Prof.

Macmurray seemed to be saying what Matthew Arnold said, with greater clarity, long ago. But this book, of course, contains much more than that. Its key-words are "Hebrew", "continuity", "intention", "unity". Men are Christian because they participate in activities which have a historic continuity with the primitive Christian Community. In other words, "Christianity is only definable in terms of a continuity of intentional action through history". "My Father worketh hitherto" contains the essence of religion, and this conception is the great contribution of the Jews. Jewish reflection thinks of history as the act of God:

> The achievement of the Hebrews lies in the fact that they retain, through the process of their development, the capacity to think *this* world religiously.

Prof. Macmurray goes on to argue that the integration of practice and reflection thus maintained in the Jewish unity is of the utmost significance. In the teaching of Jesus we see it *in excelsis:* there is no dualism, but the realization of the integrity of life and the unity of the world. For Him there is no dualism even between ethic and apocalyptic, while in this unity the problem of Free Will and Determinism finds for Him its solution. Here lies the "clue to history", in the fact that

> history is the continued act of God, and it is in his working in history that God is known. God is known as a worker, in the work; and his work is history. The knowledge of God and the knowledge of history are inseparably bound up.

The idea of human progress is only possible if human history is conceived as a single action which is realizing an intention, and since the intention of God for man is essentially man's *real* intention its acceptance unifies human action and integrates human nature.

This idea is worked out through the centuries. The discovery of Jesus is completely verified by the whole course of European history down to our own day. The will to power necessarily frustrates itself. The dualism which it establishes in the life of man, by creating an intention which negates its own reality, compels him to achieve what he is seeking to prevent.

> The human will which is opposed to the will of God necessarily accomplishes the will of God and not its own will. In the modern period, the egocentric will to freedom and equality of the individual self in isolation necessarily achieves its own destruction and the establishment of its opposite—collectivism and the collective mind which intends freedom of *action* and equality in the *material* field. The accomplishment of the Christian intention of a universal community of freedom and equality is inevitable. Christianity leads to liberalism, liberalism to ideal socialism, ideal socialism to communism, as the fascist philosophers are accustomed nowadays to assert.

Here the argument leads to an explanation why Communism could be first established in Russia and then to an exploration of the rise of Fascism. Hitler is declared to be a genius because he has recognized that the Jewish consciousness is a poison:

> Hitler's declaration that the Jewish consciousness is poison to the Aryan races is the deepest insight that the Western world has yet achieved into its own nature; and his capacity to realize this is the proof of his genius as well as the secret of his power and of the curious fascination which his personality exerts.

Fascism nevertheless cannot triumph because it is

> a purely negative will, and its power to act negatively and destructively is borrowed from the very positive forces which it negates. It can only destroy itself and create its opposite. It depends upon the Jewish consciousness which it opposes, and it develops in the world, through its own negativity, the negative form of the Jewish consciousness, in its rejection of its own Christian substance. But by securing the triumph of this Jewish consciousness it universalizes it; and in its development it must negate the negation and achieve in the world as a whole the triumph of the positive reality of the Jewish consciousness, which is Christianity. It is the inevitable destiny of fascism to create what it intends to prevent—the socialist commonwealth of the world. The fundamental law of human nature cannot be broken. "He that saveth his life shall lose it." The will to power is self-frustrating. It is the meek who will inherit the earth.

EDITOR.

The Book of the Ways of God. By EMIL G. KRAELING. S.P.C.K. 10s. 6d.

A distinguished Semitic scholar is reported to have said that he would write a commentary on the *Book of Job* if he could answer six questions about it, which remained for him unanswered. It is an enigmatic book, not simply because it deals with the greatest enigma of life, the problem of suffering, but also because of the difficulties both of its literary structure, and of its argument. The prose prologue and epilogue are not taken up into the poetical dialogue, and the divine speeches certainly do not solve the problem of Job, as we should expect them to do. It is clear that there have been additions to the original form of the book, as most scholars recognize in regard to the Wisdom-poem in *c.* 28, the speeches of Elihu, and perhaps the second divine speech. But of late there has been a tendency, represented by Baumgärtel in Germany, and now by Dr. Kraeling in America, to carry this kind of literary criticism much further. For the latter, the original book consisted of a framework narrative (2^{11-13}, 42^{7-9}) of a poem reaching its climax in *c.* 19, though he fully recognizes the literary and religious value of the subsequent additions.

The book is not a commentary, but a descriptive and critical discussion of the particular sections, as the author views them. He compares the whole with a cathedral, of which the building covers many generations, and he insists on this metaphor in detail to a somewhat monotonous extent. One at least of the author's subordinate metaphors deserves to be penalized, not only because it is "mixed", but because it is distinctly in bad taste: "this display of archaic imagery is the final trump card in his *Gloria in Excelsis*". But it would be unfair to be prejudiced by such occasional lapses. The book as a whole is vivaciously, if not audaciously, written, and gives many interesting side-lights from literary parallels. The account of Kant's discussion of the problem of the book will be new to many readers. Blake's "Illustrations" are attractively reproduced, and there is a copious Bibliography.

We find it difficult to accept the writer's thesis. The distinction between a "penitent" and a "sceptical" Job does not seem to exist in the poem, and with it, one of the main grounds for such drastic literary analysis is gone. A Hebrew poet was much less likely to insist on literary unity than a modern and Western writer, and the situation supposed is one that allows for rapid and even startling emotional contrasts. Dr. Kraeling admits that the original book must have had a fuller introduction than he finds in the present book. But why discard the "noble" prologue in heaven (to use Dr.

Kraeling's own adjective)? This supplies a definite and distinctive answer to the problem of suffering, *viz.*, that suffering can be probationary and evidential. We should rather hold with Hempel and others that Job is a martyr-witness to the reality of disinterested religion—a contribution so important that it may well supply the original motive for the composition of the book. The fact that no reference is made to the prologue in the poem may be explained by the poet's conviction that men must often suffer in ignorance of the divine purpose. This is in full harmony with the cry of dereliction on the Cross.

H. Wheeler Robinson.

The Apocrypha. An American Translation. By Edgar J. Goodspeed. Chicago and Cambridge University Presses. 13s. 6d.

It is much to be regretted that the books of the Apocrypha are not a part of the Protestant Old Testament. The unique spirituality of the *Wisdom of Solomon,* the variegated and picturesque common sense of Ben Sira, the epoch-making adventures of the Maccabean heroes, all appeal to us as part of the religious experience through which the God of Israel revealed Himself. The story of the three guardsmen discussing "the greatest thing in the world" is as much alive as ever. The religious romances which enshrine the names of Tobit and Judith are still eminently readable and illustrate in their different ways the variety of currents in the river of Judaism. Even the footprints in *Bel and the Dragon* can claim to belong to one of the world's earliest detective stories.

We are grateful, therefore, to Professor Goodspeed for providing us with a new version of the Apocrypha, made from the important Greek text recently edited by Rahlfs. No one could desire a more attractive volume than this, with its large print, broad pages and unobtrusive enumeration of the verses. The style is modern but dignified, as befits the nature of the books. The scholar who turns to the Greek text underlying this version will note how often either the improved text or its new translation yields better results than the *R.V.* (still largely influenced by the Latin Vulgate). We can cite only two examples of this, the first taken from *Wisdom* $2^{23, 24}$, which reads in the *R.V.*:

> Because God created man for incorruption,
> And made him an image of his own proper being;
> But by the envy of the devil death entered unto the world,
> And they that are of his portion make trial thereof.

The new version reads:

> For God created man for immortality,
> And made him the image of his own eternity,
> But through the devil's envy death came unto the world,
> And those who belong to his party experience it.

A second example is afforded by part of *Ecclesiasticus* 38^{28}, for which the *R.V.* gives:

> . . . the smith sitting by the anvil,
> And considering the unwrought iron:
> The vapour of the fire will waste his flesh;
> And in the heat of the furnace will he wrestle *with his work;*
> The noise of the hammer will be ever in his ear,
> And his eyes are upon the pattern of the vessel.

Professor Goodspeed renders:

> . . . the smith sitting by his anvil,
> And expert in working in iron;
> The smoke of the fire reduces his flesh,
> And he exerts himself in the heat of the furnace.
> He bends his ear to the sound of the hammer,
> And his eyes are on the pattern of the implement.

The smoothness of the version can best be proved by reading, say, *Tobit* or *Judith* straight through as a story. There are very short introductions to all the books, giving the necessary minimum for the general reader, to whom the book is meant to appeal. But the student, working on the original text, will find the version a valuable help in bringing out the force of many details.

H. Wheeler Robinson.

Law and Religion. Edited by E. I. J. Rosenthal. S.P.C.K. 10s. 6d.

These lectures, delivered in Manchester University early in 1938, form the third volume of the series "Judaism and Christianity". There is a Foreword by the Archbishop of York and an Afterword by Mr. H. M. J. Loewe.

The book is much more interesting than its somewhat prosaic title might indicate. For it deals in a constructive way, and sometimes brilliantly, with topical questions like Freedom, Personality, Law, Justice and Faith.

In the opening lecture, Prof. Murphy sets a high standard. He discusses the "Primitive Origins of Law and Religion". The story is continued by Dr. Fish, who furnishes data from Babylonia and Assyria. There is here also much shrewd comment on the Code of Hammurabi. More familiar ground is reached by Principal Wheeler Robinson, who provides a most sympathetic study of Israel. He brings out clearly the truly spiritual aspect of a Law which superficial observers characterize as external and ritualistic.

Prof. Robertson next examines Law amongst the Samaritans. Despite their loyalty to the Law, their contribution is inferior to that of the Israelites.

The next two lectures offer a striking contrast. Dr. Travers Herford shows, despite popular prejudice, how truly spiritual was the contribution of Pharisaism to religion; Prof. Manson, on the other hand, draws attention to the difference between "Law" and "Gospel". Dr. Manson's lecture, which is really first-class, suffers from being too short. We should have liked some explanation of his contrast between "a command" as embodied in precepts, and "a gift from God" as manifested in Jesus Christ (p. 141).

The three closing lectures are more specialized, and, to some extent, more informative than the others. Prof. Gibb deals with "Islam", Dr. Rosenthal with Medieval Judaism, and Father Vincent McNabb with the Scholastic attitude to the Law. These three add a breadth to the scope of the lectures which is most refreshing. They show how closely Law and Religion are integrated into the highest values in our civilization.

As a whole, the book proves that wherever we find man we find *both* Law and Religion, and that man's true Freedom is to be found through faith in a Living God, whose Law it is.

The book is beautifully printed, and the editorial notes, of which there are quite a number, are very helpful. Despite its composite nature, the book has a real unity.

J. Wood.

An Introduction to the Fourth Gospel. By E. Basil Redlich. Longmans. 5s.
Saint John and the Synoptic Gospels. By P. Gardner-Smith. Cambridge Press. 5s.

Canon Redlich's latest contribution to that branch of theological study which seeks to mediate between the researches of scholars and the man in the pew, deals especially with the riddle of authorship and the riddle of historicity. Under the latter head there are lucid discussions of such topics as textual dislocations, symbolism and allegory, sacramentalism and miracles. As to authorship the writer inclines to the theory of "an unnamed disciple who knew St. John (son of Zebedee) intimately and wrote under the guidance of the Beloved Disciple". Both riddles are approached under the guidance of two pointers—the aim and purpose of the Gospel and the background of its thought. Altogether a useful book within its limits; but we still await a solution of the hoary and baffling problem.

It is possible that if Canon Redlich had been able to read Mr. Gardner-Smith he would have rewritten his pages on the relation of the Fourth Gospel to the Synoptists. It is refreshing and encouraging to note the vigour of New Testament scholarship at Cambridge, of which this book is a pertinent example. Its writer declines to assent to the opinion that "John" knew and used *Mk.* and *Lk.* Holders of that view have paid much more attention to points of apparent agreement than to points of obvious difference, and they have forgotten that in the Apostolic age the Church depended largely on oral tradition. Any similarity in outline of the Gospels is due to the natural sequence of history and to the way in which the material was arranged to meet the needs of Apostolic preaching.

In a series of minutely reasoned investigations Mr. Gardner-Smith defends his thesis that the inconsistencies and discrepancies between the Fourth Gospel and the others prove that the former followed its own line. One result is that it may not really have been the fourth:

> Its later and more developed tone may be due to the fact that it was produced in some locality in which development had been more rapid than in other parts of the Church.

It may even be contemporaneous with *Mk.* And if it is an independent authority for the life of Jesus, or at least for the traditions current in A.D. 50-100, we may have to accord a higher value to it as history than has often been the case.

Alex. J. Grieve.

The Unity of Philosophical Experience. By E. Gilson. Sheed & Ward. 10s. 6d.

M. Gilson is the outstanding expositor of the philosophy of the Middle Ages, with many individual studies of single philosophies to his credit, besides his excellent general history of the subject. In his Harvard lectures he applies himself to a general review of the history of philosophy from the Middle Ages onwards to the present time, from which he draws a number of conclusions. It is needless to say that the historical review is a brilliant performance: it is equally certain that the conclusions are worthy of attention, even though we may not all of us accept them.

A distinction is drawn between the history of philosophies and the history of philosophy. The systems of the great philosophers have always something individual about them: they speak of an age and an environment and of the idiosyncrasy of a genius. But beyond all this there is a history of philosophical ideas, which moves by its own immanent logic and exhibits the same processes always leading to the same results, no matter how different the age, the environment, or the philosopher. M. Gilson

seeks to study philosophy in the present lectures, not in the first but in the second way. That is what is indicated by the title, *The Unity of Philosophical Experience.* Just as Vincent of Lerins defined the Catholic Faith as *quod ubique, quod semper, quod ab omnibus creditum est,* so M. Gilson defines philosophy as the universal and inevitable process of reason, which always works in the same way.

The first principles of this process are those of metaphysics. Man is incurably metaphysical. Over and over again scepticism has striven to destroy metaphysics, but metaphysics "always buries its undertakers". Every period of scepticism is followed by a new metaphysical construction. The necessity lies in the very nature of things.

M. Gilson sees the prime error in philosophy as the attempt of some particular science to usurp the place of the universal science of metaphysics. It may be logic, as with Abelard; or mathematics, as with Descartes; or sociology, as with Comte: but in every case such usurpation breeds scepticism. The particular will not explain the universal, and the result is universal doubt.

What then is the remedy? It is a timely question, since once again, as at the end of the Middle Ages, philosophy has come back to scepticism. All pragmatisms, humanisms, and agnosticisms are just scepticisms, rearing themselves against metaphysic.

There was once a man who was sane, and who saw things steadily and saw them whole. This sane, but humble, man was St. Thomas Aquinas. What is necessary is a return to the *Philosophia perennis* which he teaches. Its first principle is Being, not some particular aspect of being, such as the individual sciences study. In this first principle are contained a number of axioms: *Being is Being,* the axiom of identity; *Nothing can both be and not be,* the axiom of Contradiction; *Being can only come from Being,* the axiom of Causality. Those are axioms of universal application, upon which all particular scientific work must rest.

This sounds all very abstract and very remote from actuality. But M. Gilson means by it something very practical—and also something very debatable. He means that Thought must follow Being; as he puts it, how can that which is only a part of Being ever adequately survey it? The enemy intended is Idealism, which proclaims the identity of Thought and Being, which in fact holds Being itself to be of the nature of Thought. M. Gilson's is a brave challenge; but the matter needs much consideration. The way we decide settles all our philosophy: we stand at the watershed and dividing line of systems. The question to ask ourselves before we side with M. Gilson is, whether it is so certain after all that Thought is only a part of Being? If it is, how can the part transcend itself and apprehend the whole? But Thought must apprehend Being, if a science of Being is to be possible: the category of whole and part does not seem therefore fitly to describe the mutual relations of Being and Thought.

ROBERT S. FRANKS.

Personality. By Dr. W. HEALY. Chapman & Hall. 8s. 6d.

One of the most interesting developments in modern psychology is the increased attention given to the problem of personality. The crude behaviourism which turns human beings into conditioned robots is falling into the background, and instead of it we have the conception of a human self or ego that is something more than a mere mechanism. Dr. Healy is an American psychiatrist who has occupied himself for many years with problems of the self and personality, and his book is a real addition to our knowledge of the subject. He defines personality as an integrated system

of habitual adjustment to the environment, particularly to the social environment. Personality is the "individual's specific and ordinarily exhibited attitudes, characteristics and behaviour tendencies". With this definition in mind he deals first with the materials that go to form personality, then with developing and emerging personality, and finally with its widening relationships. While he naturally has to pay much attention to the pathology of his subject, his real aim and interest is concerned with the normal functioning of personality. He illustrates his subject with a number of cases from his clinical note-books, all of which help to a better understanding of the dynamics of mental processes. It is very interesting, too, to note his conclusion :

> No observer of human beings, least of all a psychiatrist, can afford to overlook the part in the structure of personality that deeply entrenched religious ideas may play.

His book is a very interesting and useful contribution to an important subject.

W. B. SELBIE.

Mis-Mated. By J. F. PETERS. Bale & Curnow. 7s. 6d.

This is a book on the psychology of the unhappy marriage, and its writer is a man of one idea. He believes that all the disharmonies of family life are due to incompatibility of temperaments and that such incompatibility must be traced back to the infantile condition of those concerned. As he puts it, "the position of a man or woman in his family determines the attitude of the individual towards other individuals of either sex". He follows Jung in dividing human beings into introverts and extroverts, or into introverted extroverts, or extroverted introverts. These characteristics, again, are due to infantile conditions, to the place of the individual in the family, and to the age of the parents. Only children, for example, tend to be introverts, while children in large families are mostly extroverts. Mr. Peters does not believe that these characteristics are inherited, and yet he has a good deal to say about the fact that the age of the parents greatly influences the children. He substantiates his argument from the study of many hundreds of cases, and illustrates it from the marriages of famous men, many of whom were mis-mated. One cannot avoid the conclusion, however, that he tends to argue far too much from the abnormal to the normal. His general theory seems to be both arbitrary and far-fetched, and, while he can no doubt explain why many marriages go wrong, he makes no suggestion as to how they might be put right.

W. B. SELBIE.

Christian Freedom: The Contribution of Congregationalism to the Church and to the World. By ALBERT PEEL. Independent Press. 3s. 6d.

Dr. Peel has done well in letting a larger circle share the benefit of his lectures delivered last June to the General Council of the Congregational Churches of the United States of America. The book, of attractive form, is entitled *Christian Freedom : the Contribution of Congregationalism to the Church and to the World*; it has a valuable introduction by Dr. Douglas Horton, the new Secretary of the General Council.

These are Lectures for the times. Freedom is greatly challenged. Men of power deny and deride the idea that we are born for freedom and that Christ died to make us free. All this belongs to a world outworn, not to the world that the leaders of the new States see. But, as these lectures show, Congregationalists were born and nurtured in freedom; it is their

history and their faith. They go far, for they believe that Christian Freedom is a creation of the Gospel and that the denial of either is a denial of both.

Dr. Peel leads us through the great movements of our time. He not only calls up the past, as a historian; he clarifies the present, as one well-informed and sensitive to the trends of to-day. He shows us Freedom under the heel of Totalitarian States and outside the courts of Totalitarian Churches; and there is the warning that we who hate Totalitarianism may yet hanker after alien authoritarianism if we shrink from the stresses and conflicts that freedom demands. It seems a way out of our difficulties.

Dr. Peel goes on to maintain that a Church really free has the right to deal with the Word, the Ministry, the Sacraments, and the Church's buildings. Here on many points many in their freedom will join issue, but that is the beauty of it, and our author is nothing if not plain, direct, vigorous, audacious. Any way we know what he means; and any way Freedom is exalted, it has the discipline and order of Christian Freedom. Whether it is duly related to other Christian considerations of great importance, the reader must decide. If a man has something to say let him say it. It is good to hear a voice, one voice, an individual voice. So the prophets spake! Dr. Peel says: "I give to you the fruit of my own thinking authorized by nobody, committing nobody". That is why the Americans liked him and his lectures, and why we are of the same mind. It is fitting that a fearless and free individual mind should call us to the fresh consideration of Freedom.

W. L. Lee.

Jamaican Interlude. By G. F. Timpson. Cheltenham: Burrow. 6s.

This volume is mainly concerned with the great struggle for the emancipation of the slaves in the West Indies a century ago, and closes with a rather slight description of modern Jamaica. The story of Knibb, Burchell, and Philippo, full of scenes thrilling and dramatic and at the same time painful and tragic, is well told.

It is unfortunate that the centenary celebrations in the West Indies were overshadowed by the social unrest culminating in civil disorder, and in Jamaica by the worst railway accident in the history of the island on the very eve of Emancipation Day. Moreover, of late years there has been a tendency on the part of many of the descendants of the slaves to regard any celebration of the day of freedom (Aug. 1st) as an unnecessary probing of old wounds. Surely if any feelings of shame remain it should not be the Negro who feels it, but rather the descendants of those who enslaved him! Yet, while such a feeling of humility on our part is a proper one, the supporters of missionary effort in particular may recall with some pride that at long last the British people were awakened to a sense of the inherent wrongs of slavery, and that in the long struggle English missionaries were faithful even to death. England has a present duty, even though, as Lord Olivier points out in his Preface, it apparently needed "reports of riots and labour disturbances" to "awaken the attention of Parliament and Press". We trust *Jamaican Interlude* will be widely read if only that attention may be drawn to the fact that the work of emancipation is not yet complete. The book contains a number of illustrations from old prints and modern photographs. Yet it seems a pity this small volume could not be published at a price more likely to encourage the wide appeal it should have.

Frank Nichol.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

The new volume of "The Speaker's Bible" (Aberdeen : Speaker's Bible Office, 9s. 6d.) is *Matthew,* and it takes us as far as the beginning of *c.* 8. The Introduction is by Dr. W. F. Howard, and the suggestions for exposition are drawn from a wide range of commentaries and biographical and other literature.

Prof. H. E. Luccock, of Yale, continually brings W. L. Watkinson to mind. His reading is wider than Watkinson's, but he has the same genius for illustration and the same caustic humour. He has now followed his volumes on *Preaching Values in the Modern Translations* by a similar volume *The Acts of the Apostles in Present-day Preaching* (Glasgow : M'Callum, 6s.) ; it deals with the first eight chapters only, and leaves us hungering for more. This is real preaching, alert and sensitive to the needs of the times, earnest and eager in its presentation of truth, and vital in every sense of the word. Prof. Luccock should get an Englishman (Scotsman will do, seeing his publishers are Scotch) to "vet" the initials of the British scholars he quotes : he gets them wrong twice on a single page.

In *Words* (S.C.M., 3s. & 2s.), "A Brief Vocabulary of the New Testament", Dr. C. A. Anderson Scott has provided a handy book of reference. If the student wants to see at a glance the significance of, say, "covenant", "flesh", "reconciliation", he will find here what he requires.

Dr. H. E. Fosdick's *The Modern Use of the Bible* proved helpful to many men and women who had been inspired by his preaching but in whose minds there still lurked some fears of "the higher critics". In *A Guide to Understanding the Bible* (S.C.M., 10s. 6d.) the American preacher continues the work of education. The book is an outstanding example of how the findings of scholarship can be frankly accepted and used to build up people in the faith. The approach is distinctly new, even though the chapters themselves contain little that is startling : Dr. Fosdick takes six ideas —the idea of God, of man, of right and wrong, of suffering, of fellowship, and of immortality, and traces the progress of each through the two Testaments. He recognizes the dangers such a method of treatment involves—over-simplification, inadequate exposition, the chronological fallacy, and modernization—but, though he modestly declines the designation, he is scholar enough to avoid them, and the result is a book which should be a great help to students.

Mr. Ronald Gurner's *We Crucify!* (Dent, 5s.) tells of a remarkably successful experiment in class teaching. Each year a number of senior boys at Whitgift School, Croydon, constitutes itself as the Sanhedrin during the life of Jesus. This book is the minute-book of its sessions. Teachers who feel that teaching the life of Jesus must be walking on well-trodden soil should derive both encouragement and suggestions from reading of this method, on which—and on the book—Mr. Gurner is to be warmly congratulated.

In *Down the Jordan in a Canoe* (S.P.C.K., 6s.) the Rev. R. J. E. Boggis has given us a very interesting book. At the age of 72 he did what few people had done before him, traversed the Jordan in a canoe. After an account of previous expeditions he describes his own in 1932, and finally gives a fascinating account of the history, geography, and geology of the Jordan valley, and of its flora and fauna.

In the two Gilkeys American Congregationalism has given the world exponents of Christian thought remarkable for their clarity. In *The Prob-*

lem of Following Jesus (Macmillan, 6s. 6d.) Dr. J. G. Gilkey states the case for liberal Protestantism with force and courage. He is concerned with what Jesus taught rather than what He was : his view that

> Jesus was a human being who became the world's most significant teacher in the field of religion and ethics, but who was in no sense a supernatural being who possessed infallibility

will seem inadequate to many, but critics should be prepared to study the analysis of the teaching of Jesus which Dr. Gilkey provides before raising their voices. We wish all those who have to preach and teach would consider the three contrasting interpretations of Jesus which Dr. Gilkey sets out, and be prepared to guide those who, desiring to follow the teachings of Jesus, yet find it difficult to do so in a world which is so different from that in which Jesus lived.

Two books come this quarter from the pen of Canon Peter Green, whose influence extends far beyond the bounds of his own Church. They are *The Gospel Story* (Longmans, 2s. 6d.), a short life of Christ written primarily for mission schools abroad, and *Our Great High Priest* (Longmans, 3s. 6d.), thoughts on *John* 17.

The Rev. F. A. Farley's *The Faith* (Epworth Press, 2s. 6d.), written primarily for Methodist "local preachers on trial", outlines the doctrines of the Christian faith and provides bibliography and questions for discussion.

It would be well if all students for the Christian ministry would read and master the Introduction to Miss Evelyn Underhill's *Eucharistic Prayers from the Ancient Liturgies* (Longmans, 2s. 6d.), in which "the successive phases of the Eucharistic action" are explained. Even those who feel that the exaltation of one Sacrament conveys a false emphasis should understand what the sacramental action means, and here, as in Miss Underhill's *The Mystery of Sacrifice,* they will not only learn, they will also recognize, and surely with gladness, the reality of a sacramental experience they may themselves not be able to share.

Weary with reading many books we opened Dr. Carl S. Patton's **The Preparation and Delivery of Sermons* (Chicago : Willett, Clark, $2.00), knowing that books on pastoral work were an invariable tonic. This one, by the veteran American Congregationalist, was more than a tonic; it was a delight. Intense sincerity and a pleasant wit, added to wide knowledge and sound commonsense, have produced a book every minister ought to read. Dr. Patton does not hide his liberal views, nor does he shrink from criticizing his contemporaries; this fearless frankness is welcome and refreshing. It is impossible here to do more than enthusiastically commend his book, but quotations from it will be found under "Worth Noting" and in the Editorial.

Some words of St. Charles Borromeo quoted by Bishop Creighton and read some thirty years ago have never been forgotten—"a single soul is diocese enough for any man" : they have always stirred interest in the Cardinal who was a saint in life as well as after canonization. Mrs. Margaret Yeo's *Prince of Pastors* (Longmans, 7s. 6d.) is a well written account of one who combined the active and the contemplative life, one who as Archbishop of Milan was "a second St. Ambrose". Six years in Rome—a Cardinal and Secretary of State in the twenties, Pius IV's nephew and favourite—revealed Charles as a man of outstanding character and pronounced organizing ability. Intense activity in administration and in connexion with the Council of Trent also revealed Charles to himself and made him realize that the needed reformation in the Church must begin at home, first in his own life and then in the lives of Cardinals, Bishops, and Clergy.

As soon as he could he went to his Archbishopric, divested himself of his possessions, lived in the simplest way, practised all manner of austerities, and endured all manner of hardships; to the end of his comparatively short life he was constantly engaged in fighting the enemies of the Church within and its foes without.

The Rev. F. C. Spurr's "Manual chiefly for Lay Preachers and Others", *The Evangelist at Work Today* (Epworth Press, 3s. 6d.), contains an Introduction on "The Church and the Present Hour", "Notes on the Art of Speaking and Preaching", "Notes of Mission Sermons and Addresses", and "Some Suggested New Readings" (from Moffatt and Weymouth).

Mr. Philip Leon, a teacher of philosophy, has been greatly influenced by the Group Movement, and in **The Philosophy of Courage* (Allen & Unwin, 6s.) he has given us the best exposition of that movement we have seen. Sometimes his language is extravagant, and, in spite of references to the Cross, there seems nothing specifically in what he has to say about the good news in Christ Jesus, but his presentation of the Group theory is logical and coherent. God is power, patience, love, and wisdom, and these are the healing and making of personality. Over against God stands the individual ("I am the limit", says Mr. Leon in a caption which may cause amusement). In the Quiet Time the individual, confronted by the absolutes—honesty, purity, unselfishness, love—sees himself as in God's sight. Thence Mr. Leon goes on to show the meaning of guidance, sharing, and the missionary and revolutionary activity of the changed life. Well worth pondering.

Christians in Action (Longmans, Green, 2s. 6d.), by Seven Missionaries, "A Record of Work in War-time China", contains vivid and moving accounts of the situation in various parts of China today and of the way in which Christians are responding to it.

A Dictionary of Saints (Burns, 9s.) is a complete general Index to the twelve volumes of Butler's *Lives of the Saints* compiled by Mr. Donald Attwater. It may be compared with the *Concise D.N.B.*, and in its field should be equally useful. Mr. Attwater has also translated some of Charles de Foucauld's sermons. *Sermons in the Sahara* (Burns, 2s. 6d.) contains 21 homilies which together serve as an introduction to the Christian Gospel.

Few women have had a more exciting or more chequered life than the mother of the Princes murdered in the Tower, the subject of Mr. David MacGibbon's biography, *Elizabeth Woodville* (Barker, 12s. 6d.). Elizabeth was a widow when she married Edward IV, and her vigorous personality quickly made itself felt in affairs of State; her family were soon elevated to positions of power, which exposed them to envy and hatred, and brought them to violent ends. Elizabeth gave her husband many children, and how amid the turmoil of civil war she stood the strain of incessant child-bearing when her life was often in danger is a miracle. The deaths of her relatives and the murder of her children followed thick and fast, and only Henry VII's success at Bosworth gave her the measure of relief and quiet which came to her in her last years. Mr. MacGibbon has used his authorities well and made Elizabeth live.

It is significant to find such a distinguished American historian as Prof. Wallace Notestein writing a book like *English Folks* (Cape, 12s. 6d.). Prof. Notestein's thirteen essays take individuals as social types — noblemen, gentry, yeomen, clergymen, tradesmen, artisans. They belong to centuries from the 16th to the 19th, with Prof. Notestein's special period, the 17th, predominating. Adam Eyre and Alice Thornton are perhaps the best of the

essays. Economic and ecclesiastical historians, as well as those interested primarily in the social life of the people, will find much of service to them in an unusual book.

Mr. L. J. Lloyd's *John Skelton* (Blackwell, 10s. 6d.) is a workmanlike account of the life and writings of one who, long forgotten, is now receiving due attention. Skelton, born about 1470, and tutor to Henry VIII, "the most colourful personality in English from Chaucer to Spenser", after "a career of meteoric brilliance and untiring industry" disappeared into obscurity, to be rediscovered in our own time. Leaving the Court (in disgrace?) he became Rector of Diss in 1504, giving sufficient ground in his life and works for Pope to label him "beastly Skelton". His satires were marked with liveliness and force, a "strength and vitality", says Mr. Lloyd, which lifted him above all his contemporaries, and indeed above all his successors save Swift. Wolsey he belaboured with an audacity which brought its punishment; while historians search his lines for allusions, all may enjoy his *Phyllyp Sparowe*. Why, we wonder, does Christopher Garnesche become Richard on p. 103?

Prof. Arthur Sewell's *A Study in Milton's Christian Doctrine* (Oxford Press, 7s. 6d.) is a fine bit of scholarship. The writer had no easy task, for the drafts of the *De Doctrina Christiana* make dating difficult. Prof. Sewell, however, traces the development of Milton's thought both in this work and in *Paradise Lost,* a development in some ways resulting from the poet's personal experience and from national events. Satan and Samson both embody something of Milton's spirit; in the later years there is a new outlook, and in *Paradise Regained* and *Samson Agonistes* we have no longer the speculations of a restless mind, but a Milton who stresses obedience—acceptance based upon the Scriptures. The analysis of Milton's views—Prof. Sewell insists that neither in the *De Doctrina* nor elsewhere did he achieve a well-shaped and coherent body of doctrine—and especially the anti-Trinitarian development, is well worked out; indeed, the whole book is as competent as it is suggestive.

Mr. Stephen Hobhouse's enthusiasm for William Law, which found expression in his *William Law and 18th Century Quakerism,* has now resulted in a selection, *Selected Mystical Writings of William Law* (Daniel, 8s. 6d.), which is of great value and interest. Unfortunately, it is not easy to find one's way about the book, with its extracts, notes and short studies, and biographical and bibliographical appendixes. But William Law repays effort, and it is good that one who has entered so much into his spirit as Mr. Hobhouse should have become his interpreter.

Although it is disfigured by a number of misprints, and sometimes by a straining after smartness, Mr. Evarts S. Scudder's *Benjamin Franklin* (Collins, 15s.) is an account of the sage and statesman which will hold the general reader. Franklin still remains the most remarkable man America has produced; in his shrewdness, his versatility, and his profound commonsense he stands alone. Perhaps no more characteristic story of him can be told than that of his order when it was reported that his men were slack in attending morning prayers—that the rum ration should be served immediately after the service—"Never were prayers more generally and more punctually attended". Franklin's great achievements were no doubt due in part to his strong physical constitution, but even more to his power of detachment: in concentration on a scientific experiment his brain found recuperation from the worries of affairs of commerce and of State.

It is significant, if unfortunate, that two important studies of Coleridge appear at the same time. Sir Edmund K. Chambers's *Samuel Taylor*

Coleridge (Oxford Press, 18s.) will satisfy both the historian who desires facts and authorities and the student of personality. Sir Edmund rightly emphasizes that

> Coleridge's failure to make good was primarily due to a fundamental instability of character. He had dreamed of the permanent, but had lived wholly in the present, talking brilliantly and incessantly, and snatching at every will-o'-the-wisp interest which a vivid imagination suggested to him.

He was "gey ill to live wi' "; probably no wife would have suited him, and certainly not the unfortunate Sara. Drink and drugs accentuated the fundamental instability with the result that

> Coleridge passed, leaving a handful of golden poems, an emptiness in the heart of a few friends, and a will-o'-the-wisp light for bemused thinkers.

A letter "s" has dropped on p. 199.

Mr. Lawrence Hanson's Life of *S. T. Coleridge* (Allen & Unwin, 21s.) deals with the early years only, ending with the departure of the Coleridges to the Lake District in June, 1800. In its bibliography, notes, and index, Mr. Hanson's book is a model; its one great blemish is that the notes (100 pp. of them) are gathered together at the end of the text; how much time, Mr. Hanson, have you caused us to waste by not putting them at the foot of the page? With ample documentation we are shown Coleridge, even in these years, always "seeking for those who would take for him the paralysing responsibility of decision". Mr. Hanson, who is good at analysing character and in expounding the relationship between Coleridge and his friends, emphasizes Wordsworth's debt to Coleridge; Coleridge was "an exhilarating education . . . a mind to guide him, and a heart to comprehend the way he should go"; while Wordsworth, "cool, steadfast, and rocklike", provided Coleridge with the moral support he so much required.

We have long had it in mind to instigate some student of Nonconformity to re-tell the story of Ann and Jane Taylor. In *The Taylors of Ongar* (Heffer, 10s. 6d.) the task has been essayed by a descendant, Miss D. M. Armitage, and the result is a pleasing volume with extracts from family letters, admirable portraits, and selections from the family's writings. Nonconformist culture can rarely be seen to such advantage as in this Ongar household; Jane will for ever live in "Twinkle, twinkle"; Browning, Scott, Arnold, and Whateley all gave the highest praise to the poems for children. A number of slips in the narrative should be corrected: the worst of them is Rotherham "Technical" College!

Surely the world will know before long what manner of man the Prince Consort was! To the final definition the *Letters of the Prince Consort, 1831–1861* (Murray, 18s.), selected and edited by Dr. Kurt Jagow, now translated into English, will make an impressive contribution, though the fact that the translator has "further selected and further edited" and the frequent ". . ." are disturbing. While the love letters are printed for the first time, they are not so revealing as the stream of letters the young Prince poured into Germany, which show not only that he was German to the end, but that his interference in German politics, well-meaning as it was, might have had serious consequences for his adopted country. It is easy to see, too, how irritating his advice, often to men much older than himself, would be. A lonely soul, he perhaps never recovered from the departure to Germany of his beloved daughter, "Vicky", married all too early, and destined for so melancholy a future.

The translator believes there is no evidence that Victoria used unconstitutional influence against Gladstone! And there is an error in spelling, and surely of fact, in a note on p. 38. After reading these letters it is well to re-read Mr. Frank Hardie's able sketch, *The Political Influences of Queen Victoria, 1861–1901,* now reprinted in the "Oxford Bookshelf" (5s.).

Mr. Christopher Hollis has many of the qualities which make a good writer, but there are obvious reasons why he should not have written the biography of *Lenin* (Longmans, 10s. 6d.). A Roman Catholic can hardly be expected to be fair to aggressive atheists (Mr. Hollis calls Trotsky "a bloody-minded intellectual prig"), and he too easily labels people "a little mad" or "on the verge of a nervous breakdown". On the whole he falls into that over-simplification which he rightly says was one of Lenin's serious faults, and sometimes his attempts to be facetious are annoying, though he has a pretty wit. Here is an illustration of his style:

> Such a man as Plekhanov had lived in exile and as a revolutionary for over thirty years. He was a professional revolutionary and had formed the habits to which such a life leads. He did not guess it himself, but he had been preaching the Revolution for so long that he would be quite lost if the Revolution should really come. For then he would lose his pulpit, and there is no article of furniture with which a man—especially if he be an atheist—parts less readily than he does with his pulpit. If the Revolution came, it would spoil his lectures; it would mean rewriting his notes. Awful thought, it might not happen in exactly the way in which he had been telling audiences for a generation that it must happen. And therefore faced with the responsibility of making a revolution, he drew back and cudgelled his brains for an excuse for postponement.

The Pagets have been a distinguished family, to which the Church of England owes much. *Henry Luke Paget* (Longmans, 8s. 6d.) is a portrait, painted by the one best qualified to write, of the brother who crowned a varied work by his occupancy of the see of Chester from 1919 to 1932. Luke was essentially a pastor, and it is his love for ordinary folk that stands out in this book; in village and town, city and diocese, he was a true shepherd of the flock. The Free Churchman will not always find the book to his taste; there is a good deal of adulation of the bishop, and the atmosphere and terminology will be found unfamiliar. While it is no doubt well that all in the village should be present at the altar, it would be better to know that they became kinder and less given to gossip and destruction. Paget himself wanted to "get Church words out of church" and longed for "human Christians and Christian humans", and it is likely that those accustomed to the awe with which bishops are approached, those who are familiar with episcopal titles and garb and habits, will feel no stop of mind. They are probably right, for there is no doubt that Luke Paget was a good man, who served his generation and his Church faithfully and well, who put first things first, and for whom the whole Church can give God thanks. Some slips ("W. *G.* Gladstone", "P. *J.* Wodehouse", *e.g.*) should be corrected in the next edition, which the book deserves.

In *Thomas Yates, D.D., A Happy Warrior* (Indep. Press, 5s.), the Rev. A. A. Lee has skilfully woven together his own impressions and those of other writers, and the result is one which will please all Thomas Yates's friends. In addition there are sixteen of Yates's sermons and portraits taken at different periods. A Lancashire lad, Thomas Yates had a remarkable ministry in Belfast before returning to his native county. Thence he went to Kensington Chapel, to Richmond Hill, Bournemouth, as colleague

to Dr. J. D. Jones, and finally to Upper Norwood. A Christian name has gone astray on p. 22.

We are glad that Forbes Robinson's *Letters to His Friends* (S.C.M., 4s. 6d.), which has circulated to the number of 30,000 copies, has now been published. Brother of Armitage and Charles H. Robinson (of the S.P.G.), Forbes came from a pious home, and was himself a dedicated spirit. He died, a Fellow of Christ's College, Cambridge, in 1904, in his 37th year, having influenced many men by the depth of his Christian faith, his belief in the power of prayer, and his profound conviction that human friendship could produce spiritual blessing. These characteristics are revealed in the memoir by his brother and in the letters now published, which show him to be a director of souls with a sense of humour which seasoned his counsels.

Dr. Hilda D. Oakeley's *My Adventures in Education* (Williams & Norgate, 7s. 6d.) makes a very readable story. Early life in Durham, Oxford in the days when women there were a novelty, teaching in Montreal, Manchester, and London, work at the Passmore Edwards Settlement, these have been the stages of a busy life in which Miss Oakeley has endeavoured to combine the search for truth with practical service for her fellows. That she has not failed in human sympathy may be gauged from her story of the small child found at the Settlement peering through a skylight window into a basement room : "I was too late. There was no room for me. But I can just see them playing if I peep through". That, and regret for the failure of Mr. Fisher's Day Continuation Schools, are among the best things in a book with many of them—and not least the pages from the recollections of the writer's father, an Inspector of Schools in the North of England.

There will be general rejoicing that Dr. Albert Schweitzer has told us more about the primeval forest and his work there. In *From My African Notebook* (Allen & Unwin, 5s.) he writes about taboo and magic, the differences between black people and white people, and the experiences of black "boys" in Europe. There are moving and sometimes amusing accounts of hospital work, and of conquests in changed lives amid much to dishearten. How many people realized that as a young man Trader Horn worked in the district Dr. Schweitzer has made famous? The chapter "On the Track of Trader Horn" will hold many not ordinarily interested in missionaries and their work.

Happy the children who receive their introduction to prehistoric days through Mr. J. J. Bell's *Our Ancient History* (University of London Press, 3s. 3d.). Especially apt are the illustrations in the first part of the book, which brings the story down to A.D. 500.

The veteran scholar, Dr. James Mackinnon, has placed students still further in his debt by his latest book, *The Origins of the Reformation* (Longmans, 16s.). Those who seek, say, a concise account of Dante's *De Monarchia* or of the teaching of Marsiglio of Padua, or a lucid summary of Scholasticism, will not look here in vain. Dr. Mackinnon has the gift of making even "outlines" readable, and when his sympathies are engaged, as with John Hus, there is warmth and glow in his narrative. He has definite views about the Papacy and the Reformation, of course, but his glasses are only slightly tinted, and those who master his works and those of his fellow-Scot, T. M. Lindsay, will be well equipped. There are traces of hurry in this volume—a good many slips, and sentences which should have been recast : "he reiterated his demand that he must first obtain his permission" is a perplexing study in pronouns. Nevertheless the book adds another to a long list of contributions to learning which has rarely been equalled.

It is scarcely possible to regard Mr. Henry Dwight Sedgwick's slight but readable sketch, *The House of Guise* (Drummond, 15s.), as history. Not only does it come to an abrupt stop with the murder of Henry in 1589, but it is marked throughout by a bias which made us look for the *nihil obstat* ere we had read far. Calvin and the Huguenots are consistently depreciated, the Roman Catholics and the Guises are consistently whitewashed. A reader who seeks eloquent descriptive passages will enjoy this account of the family which kept the feet of France "in the sanctified path of Roman Catholic civilization", and so long as he is aware of the writer's bias he will suffer no harm.

A review of Dr. David Mathew's *The Jacobean Age* (Longmans, 15s.) should really wait until its promised successor, *The Early Carolines*, appears, for that volume is to contain an estimate of the growth of Puritan feeling in the whole period, and so perhaps the most important single development is ruled out of this one. The volume is difficult to review for a further reason: its author calls it a mosaic, and vivid as are its many colours they are not fitted together as well as they might be. Dr. Mathew is careless too: the picture on p. 95 suggests he does not know his right hand from his left; on the next page we read that the reign of James was half completed, and whether the reference be to 1611 or 1621 the division is incorrect. The style, too, is careless; some sentences are cumbrous, others need revision (should not "propitiate" and "conciliate" be interchanged on p. 3?): there is a reference to a lady "with dark brown hair and a pearl necklace and three roses in a bowl beside her". Nevertheless, the book is very welcome, and on the whole it succeeds in what it sets out to do—it presents a picture of the life of the Court, the nobility, and the gentry which is authentic, and it has a degree of detachment unusual in a Roman Catholic writer. Dr. Mathew has drawn largely on the country-house manuscripts mentioned by Mr. Logan Pearsall Smith in a recent book. His appointment as assistant to Cardinal Hinsley will not, we hope, prevent him from continuing research of this kind. We wonder what his Church will make of the note on p. 83 which suggests that "a prudent statesman has a right to his privacy" if he "causes no scandal and there appears to be no record of his rewarding either a mistress or favourite"!

Miss C. V. Wedgwood's *The Thirty Years War* (Cape, 18s.) is a long but entirely admirable book, in which one never loses the wood for the trees, in which we have had to read only one sentence twice, and have noted only one slip ("1926" for "1526" on p. 208). Miss Wedgwood is to be warmly congratulated on the way she has made these years live; although her canvas is necessarily crowded, the faces of the individuals are clear and distinct and the light and shade extremely effective, in places almost like a Rembrandt. In days when talk of war is on everyone's lips, it would be well if ordinary voters as well politicians would read these pages and see what a generation's war does for a continent; well, too, if they would learn the lesson conveyed in Miss Wedgwood's words:

> The Peace of Westphalia was like most peace treaties, a rearrangement of the European map for the next war.

Would that all local authorities showed the interest in their documents manifested by the Warwickshire County Council. Vol. IV of the *Warwick County Records* (Shire Hall, 10s. 6d.) contains the entries from "Quarter Sessions Order Book from Easter 1657 to Epiphany 1665". These entries contain amazingly little of ecclesiastical interest, but they afford a vivid picture of the life of the period. The settlement of the aged and the poor as between parish and parish, the maintenance of bastard children, the

arrangements for collections for those ruined by fires—these frequently appear. Disorderly alehouses kept by those who "usually suffer men to tipple and drink upon the Lord's day to the high displeasure of Almighty God and the evil exercise of others" are suppressed. From the entries it would not be realized that these years saw the death of the Protector and the Restoration, although reference is made to

> a swarm of idle loose persons hatched up together in the time of the late distractions destitute of a fixed being and going under the name of Scotchmen, wandering up and down the kingdom to vend wares and bear(ing) no burden of payments in any public charge whatsoever, lodging in barns, stables and the like,

who are ordered to be publicly whipped if they are travelling without licences or passes, and sent home.

The volume, like its predecessor, is competently edited by Mr. S. C. Ratliff and Mr. H. C. Johnson.

Two books which could well be read together are Mr. Bertrand Russell's *Power* (Allen & Unwin, 7s. 6d.) and Mr. Hilaire Belloc's *Monarchy* (Cassell, 12s. 6d.), a study of Louis XIV which examines one of the forms into which Lord Russell classifies power. The books are alike in that as historians neither writer inspires confidence! Authorities in their own sphere, they incline one reader at any rate to suspect that they impart bias to their selection and interpretation of facts. Power to Lord Russell is the fundamental concept in social science, love of power the chief motive producing social change, war the exercise of naked power. Mechanical power tends to generate a new mentality which makes it more important than ever to find ways of controlling government. Mr. Belloc, who is occasionally irrelevant—we have a long description of the battle of Rocroi, and a panegyric on James II, "the founder of English sea power"—stresses the natural conflict between Monarchy and Money-Power, which he calls "the political core of the whole story." He shows how even in our own time "War makes the King". To him Louis is "the most perfect example of Monarchy in all its advantages and disadvantages". Both books are worth reading, but "keep your weather eye open".

With Mr. Esmé Wingfield-Stratford's *The Making of a Gentleman* (Williams & Norgate, 8s. 6d.) we have spent a pleasant evening. The author, after searching analysis, decides that few essentials go to the making of a gentleman—"strength, gentleness, manners, and urbanity or culture; or . . . heart, spirit, form, and brain". Then comes a historical survey to discover if and when and where the ideal was realized, from Greece and Rome, the barbarians and Alfred the Great (nearly full marks), the Age of Chivalry and the Crusades, the Renaissance and the Cavaliers, Sir Charles Grandison and Colonel Newcombe, down to post-War Britain. Though there are some slips, Mr. Wingfield-Stratford has built an attractive edifice on his foundations; his wide acquaintance with history and literature is paralleled by his knowledge of the Bible.

In an admirable chapter, "No Snobbery", Dr. C. Delisle Burns's *Civilisation: The Next Step* (Nicholson & Watson, 8s. 6d.) touches the subject of Mr. Wingfield-Stratford's book. For some reason Dr. Burns did not grip as he usually does; it may have been that we were lackadaisical, but we had the feeling, "Yes, this is all right, but what is he getting at?". Apparently to emphasize that the ancient evils, poverty and war, can only be abolished when there is increased appreciation of moral values. With this, of course, we cordially agree. But the gibes at religion are unnecessary

and unworthy, and Dr. Burns is unfortunate in that, since July, when his Preface is dated, there have been strange happenings in Europe.

All that Mr. Christopher Dawson writes is worth reading, and his essay, *Beyond Politics* (Sheed & Ward, 3s. 6d.), is very timely. The future of the world depends on whether and how the democratic States can make themselves strong enough to exist without abandoning the principles of personal liberty and tolerance on which they are based; in other words, Can the English ideals of freedom and toleration be reinterpreted to meet the needs of a post-individualist and post-capitalist age? Mechanized mass civilization, it must be remembered, can be as hostile to personal freedom and intellectual integrity as any form of dictatorship, and so the real conflict is not between democracy and dictatorship, but between individualism and "communitarianism". Note, too, that British democracy is not pure democracy but a hybrid, with the virtues and faults of "aristocratic liberalism and nonconformist Independency". Mr. Dawson then goes on to examine the place and witness of the Church in the modern situation.

Mrs. Mary Palmer, being one of those "not caring two hoots what Bacon had to say about gardens, or Cowley on solitude, or Lamb about roast pig", has, in *Writing and Action* (Allen & Unwin, 8s. 6d.), compiled a "documentary anthology" from pamphlets, books, and speeches made *ad hoc*. An excellent notion excellently executed! Beginning with *Utopia*, Hakluyt, Foxe, Hooker, and Bacon, Mrs. Palmer passes on through Cromwell, Milton, and the Levellers, Jeremy Taylor, Locke, and Swift, to Arthur Young, Cobbett, Burke, and Tom Paine, and to familiar writers on the struggles of the 19th century. A place is found for science applied to action, and the whole volume makes pleasant and instructive reading.

A reviving interest in Browning is one of the encouraging signs of our times, and in *Browning and Modern Thought* (Williams & Norgate, 6s.) Miss Dallas Kenmure has provided a thoughtful exposition which can be commended. Of her four chapters on Humanity, Love, Art and Nature, and Christianity, the second is easily the best. If Miss Dallas is aware of the Independent background of Browning's life and thought she does not give it sufficient stress.

The format of Mr. G. K. Chesterton's *The Coloured Lands* (Sheed & Ward, 7s. 6d.) rather repelled us, for it looked like a children's *Annual*. But the volume has given us great delight and brought back many happy memories, especially of G. K. C.'s Saturday morning column in the *Daily News*. Here we have articles, poems, sketches, fantasies, from youth to age, with illustrations in colour and black and white, of which Chesterton's pictures of himself "As I'd like to be" and "As I am" are among the best.

It is interesting to compare *Poems of Freedom* (Gollancz, 3s. 6d.), edited by Mr. John Mulgan and introduced by Mr. W. H. Auden, with another anthology, *Songs of Freedom*, published a generation ago. The new selection does not come well out of the test; there is an obsession with economics which unduly limits the range. Blake appears frequently, and this, and the fact that Langland gets a good look in, indicates the standpoint of the compiler.

Not long ago the publication of Mr. Archibald Baxter's *We will Not Cease* (Gollancz, 7s. 6d.) would have been regarded as untimely, but no one will think so today. It is the autobiography of a New Zealander during the Great War. He and his brothers, though belonging to no religious organization, were opposed to war. For some obscure reason the New Zealand Government sent its first conscientious objectors to England, and

this volume describes the writer's experiences in England, France, and on the way home. At first he refused to wear uniform, and always to obey military orders. He endured all manner of punishment from Field Punishment No. 1 to beating up by officers and N.C.O.s (so brutal that one almost hopes the horrors have become exaggerated with the years) and starvation. Finally he collapsed and was placed in a Mental Hospital, of which a terrible picture is given. Once we might have said "It can't happen here", but should we be so sure today?

Community in Britain (Cotswold Bruderhof Press, 2s.) is "A Survey of Community Thought and Activity compiled mainly from addresses given at the Bath and London Conferences in 1937". It is extremely useful to have in handy form an account of all the community experiments now being carried on. We hope to print an article about them in a forthcoming issue.

Earnestly as he writes, it is not quite clear for whom the Rev. Leslie Artingstall intends *Towards a Christian Economic* (F.O.R., 2s. 6d.). Perhaps he has his eye on the rank and file of the churches, and not on the scholar; certainly many of them would do well to read his essay. Mr. Artingstall weighs capitalism, socialism, and social credit in the balances, and finds them wanting. His constructive proposals are the taxation of land values and the extension of the Co-operative Movement, both of them admirable, but surely not enough in themselves to constitute a Christian economic or to bring about the Kingdom of God. Thus, while we agree with practically everything that Mr. Artingstall says, we feel that his remedies are far from radical enough for the disease.

Some striking illustrations of the iniquity of the present land system may be found in Mr. A. W. Madsen's *When Rent and Rates are High* (United Committee for Taxation of Land Values, 1s.).

Mr. Ivor Brown leads the way for the newly-formed "Liberal Book Club" (Nicholson & Watson, 2s. 6d. each) with *Life within Reason.* On the whole we like him better as dramatic critic than as commentator on affairs, even though we are in general agreement with him, apart from his "appeasement" observations. Mr. Brown calls himself a radical, and pleads for the rule of reason. He has some shrewd and many clever things to say, though at times his satire becomes cheap. He is at his best in discussing the social life of the community—the difference made by machines, and so forth. He points out that inventions like the telephone have disadvantages as well as advantages—especially in the increase of centralization they foster, with resultant sapping of local and personal responsibility —the "Man on the Spot" is now very often only "The Man at the end of a Wire". A book which will serve admirably for discussion groups.

No one better fitted to write a book on *Diplomacy* (Butterworth, 5s.) could have been found than Mr. Harold Nicolson, whose whole life has been spent in the diplomatic atmosphere. With the suave irony radio fans have come to know so well Mr. Nicolson outlines the history of diplomacy, the changes that have taken place in function and methods in recent years, and the varying practices of the nations. The ideal diplomatist must have the qualities of truth, accuracy, calm, patience, good temper, modesty, and loyalty—intelligence, knowledge, discernment, prudence, hospitality, charm, industry, courage, tact, being assumed! A useful glossary of diplomatic language is added.

Mr. C. F. Andrews has had the co-operation of Mr. Girija Mookerjee in *The Rise and Growth of Congress* (Allen & Unwin, 7s. 6d.). We cannot but wish that the story had been brought down to the present time; develop-

ments since the Congress adopted the policy of non-co-operation in 1920 are left to another volume. The first half of this volume is not easy reading, but once the first Congress has met in 1885 the tempo quickens, and if the history is depressing, the manner of telling it is enthralling. Dadabhai Naoroji, Tilak, Gokhale, share the centre of the stage with Englishmen like Hume, Wedderburn, and Lord Ripon. As we read we cannot but wonder if, in India as in Ireland, Britain will always be too late.

After *Foreigners Aren't Fools,* Mr. Christopher Hollis's *Foreigners Aren't Knaves* (Longmans, 5s.) is terribly disappointing. There is much smartness, but sometimes it becomes claptrap, as, for example,

> Mussolini is no saint. The natural man is filled with inordinate ambitions, but he has one enormous advantage over most other modern politicians. He is afraid of Hell.

Mr. Hollis's Algernon—a Roman Catholic Chamberlainite—seems to think Bobby's arguments are answered merely by emphatic statements, and the cloven hoof appears in the attacks on Masonry and the like. The section on the Colonial Question is very good, and there are times, as in the references to Portugal, where Mr. Hollis has things to say which are often overlooked.

Although the sarcasm of Mr. John Scanlon's *Very Foreign Affairs* (Allen & Unwin, 6s.) is often amusing (a French Government lasts from the 21st to the 23rd, "both days inclusive"), it becomes tiring when sustained over 270 pages. And in sustaining it and denouncing Conservative, Liberal, and Labour politicians—especially Labour—Mr. Scanlon gets his figures wrong (ten becomes twelve in three lines—inclusive), even Mr. Pollitt loses a "t", and the founder of Christian Science becomes "Mrs. Eddy Baker". However, those who have led Europe into its present state deserve more than sarcasm, and if you do not stop to challenge or to ask Mr. Scanlon's positive solution, you may enjoy his huge pamphlet.

Two more "Discussion Books" (Nelson, 2s. each) are before us. Mr. D. R. Hardman's *What About Shakespeare?* contains very good stuff; though it is spoilt by the breezy and hearty way in which it opens, it will prove a great help to all students of Shakespeare. Into *British Foreign Policy* Mr. Maurice Bruce has managed to pack a survey from 1485 to the present, no mean achievement.

Mrs. Barrow Cadbury's *Young Offenders Yesterday and Today* (Allen & Unwin, 3s. 6d.) describes ways of dealing with young delinquents in many parts of the world, and notably in Juvenile Courts, Approved Schools, and Observation Centres at the present time.

Dr. Ethel Browning's *Health in Middle Life* is an eminently sensible book which deserves a wide circulation, though it has some serious omissions; both men and women could profit by its sound advice. In the same "Needs of Today" Series (Rich & Cowan, 3s. 6d.) is *Training in Prayer,* a composite book by Anglicans, edited by Canon Lindsay Dewar, written to help the parish clergy in their work with children, adolescents, and adults.

Superstition and Society and *Civilization, War and Death* are volumes in the "Psycho-analytical Epitomes" (Hogarth Press, 4s. 6d. each). The first contains six lectures by Mr. R. Money-Kyrle: they approach anthropology, mythology, religion, and education from the point of view of psycho-analysis. The second is another volume of selections from Freud's writings (*Thoughts for the Times on War and Death,* 1915; *Civilization and Its Discontents,* 1929; *Why War?* 1933).

Mr. Edmond Székely is a prolific writer on health subjects, several of whose books have already been translated into English. His *Sexual Harmony and the New Eugenics* (Daniel, 2s. 6d.) is a brief account of the relation of sex to mental and physical health. He is a believer in "natural birth control" and has a curious and unconvincing theory about the predetermination of sex.

Mr. G. R. Scott, writer of many books on sex subjects, has gathered together his knowledge in an *Encyclopedia of Sex* (Laurie, 21s.), "A Practical Encyclopedia arranged in alphabetical order, explanatory of everything pertaining to sexual physiology, psychology and pathology". "Everything" is a tall order, but Mr. Scott includes subjects like sun-bathing and flagellation. The weakness of the volume lies in its illustrations, a large number of which are of monstrosities and floggings. Sometimes, too, there are confident statements without evidence attached: by what right, *e.g.*, does Mr. Scott say that "Twenty years ago almost every shop-girl was a clandestine prostitute"? He has, however, gathered together a mass of information which it has been impossible to obtain in so accessible a form.

Some people will probably think the *Letters of John Ruskin to Bernard Quaritch* (Quaritch, 6s.) very small beer, but all who have to do with the buying and selling of books will revel in them. The correspondence makes one reader at any rate

(1) envious of those who can buy books like John Ruskin and sell them like Bernard Quaritch;
(2) aware of the patience and tact necessary in dealing with one liable to mental disturbance as was Ruskin;
(3) wishful that he could show Ruskin some of the treasures now hidden in denominational libraries.

It is by no means easy to express in a few sentences an opinion of Miss Audrey Lucas's portrait of her father, *E. V. Lucas* (Methuen, 6s.). It is charmingly written, and bears all the marks of a true portrait; the homes in which he lived, and the man in them, are seen, we feel, exactly as they were. Miss Lucas is both frank and reticent; we imagine that many of "E.V.'s" admirers will regret her revelation of her father as a period piece by Thackeray, a *bon vivant,* who made a business of dining out and pleasure, whose work was his only hobby. Skilful in its form, if disconcerting in its content.

Mr. H. W. Nevinson at a "ripe old age" finds himself unfit for either heaven or hell. Nor does he long for rest: "to lie in peace for ever is the last thing I desire": he is poignantly aware that his life, full as it has been, yet lacks many experiences. In *Films of Time* (Routledge, 10s. 6d.) he gives us shots of past days—Ur; Delilah; Herodotus; Demetrius of Ephesus; Marcus Aurelius; Thomas Parr, who lived to be 152 (a striking chapter); Old Caspar (man's most "famous victory"—the power of projecting missiles)—and others. Sometimes a barbed phrase slashes through the picture like a sword flash; often there is beauty, as when Vienna is thus described:

> She was sad as a famous singer is sad when her fame and her voice have gradually faded, and she lives on the sale of jewels once the gifts of adoring princes.

An unusual book, which we trust is not the writer's swan song.

Miss Gordon Daviot's *The Stars Bow Down* (Duckworth, 3s. & 2s. 6d.) would, we think, have repeated the success of *Richard of Bordeaux* had she not postponed its presentation because it would have clashed with

Barrie's *Boy David*. If this account of the life of Joseph is as arresting on the stage as it is to read it will run a long time.

We have frequently commended Mr. W. E. Doubleday's "Practical Library Handbooks" (Allen & Unwin, 5s. each), which fully deserve the epithet given them. The two we have read with profit this quarter are Miss Monica Cant's *School and College Library Practice* and Mr. H. A. Sharp's *Branch Libraries*.

In *A Mighty Man of Valour* (Duckworth, 7s. 6d.) Mr. E. L. Grant Watson has re-told the deathless story of Jephthah and his daughter, and it is the highest compliment we can pay to say the story has not been spoilt in the telling.

Mr. C. E. Lawrence's *Gloriana* (Murray, 7s. 6d.) is a novel of the days of Elizabeth's old age, with rather terrifying pictures of the aged Queen during Essex's last days. EDITOR.

Dr. R. G. Finch, in his thesis *The Synagogue Lectionary and the New Testament* (S.P.C.K., 6s.), has usefully collected the information we possess as to the lessons read in the ancient synagogue from the Pentateuch and the Prophets. On the basis of this, he studies New Testament statements which can be plausibly linked with these lessons, as a contribution to the study of the *N.T.* chronology. The most familiar example is, of course, our Lord's reading from *Isa.* $61^{1,2}$ in the synagogue at Nazareth. According to the earlier triennial cycle (on which the author bases his thesis), this will have been read on a Sabbath in Cheshvan, the eighth month of the third year of the cycle. In the Fourth Gospel, for example, the author finds eight such fixed points, the second of its Passovers ("apparently that of A.D. 28") being the Passover of the second year of the Triennial Cycle. Some of the parallels found are so slight as to be unconvincing, but the discussion even of these is suggestive and interesting. Quite apart from the argument, the book contains in a convenient form a good deal of information about the synagogue service, and adds a typical synagogue "sermon". H. WHEELER ROBINSON.

There is no lack of literature dealing with Mohammed and Mohammedanism, and not a little attention is being paid to what may be called Islamic Modernism. Dr. S. M. Zwemer's *Studies in Popular Islam* (Sheldon Press, 7s. 6d.), however, from the pen of one who has long been recognized as an outstanding authority on the subject, are devoted to aspects of this far-reaching faith which have hitherto received scant notice. Dr. Zwemer is well aware of the passion for reform which is manifest in many Mohammedan lands and circles, but he deals here with what he calls the "undertow", the reactionary currents of paganism and superstition that have always been at work, even in the case of the prophet himself. "In no monotheistic faith are magic and sorcery so firmly established"—hence the spread of Islam in Central Africa and the Malay Archipelago. Successive chapters of this fascinating book tell, amongst other things, of the rosary —prostituted from devotion to magic, the Kaaba or Black Stone of Mecca, the use of the *Koran* as a book of magic, and the strange belief that the prophet was illiterate—that the *Koran* might be regarded as a miracle. Both for the student of comparative religion and for the reader who is concerned with the great racial movements and interactions of our time, the book will be found most acceptable.

The aim of the Rev. J. V. Bullard's *The English Parish and Diocese* (Faith Press, 2s. 6d.) is the reformation of the Church of England, by which the author means

> the limitation of the bishop to . . . his proper functions (confirmation and ordination), the restoration to the parochial clergy of their proper charge of their own parishes, the restoration of privilege to the laity . . . , the free control by the Church of her own affairs untrammelled by the State,

in brief, apparently a return to the synodal system of the old Celtic Church which came to these islands from the East, not from Rome. There are interesting discussions of the words "parish" and "diocese" and a useful sketch of Celtic Christianity, especially in Ireland, but the writer does not seem to be aware of the recent arguments for a much earlier date for Patrick.

The Literature of the English Bible (Oxford Press, 8s. 6d.), an elegant volume by Dr. Wilbur O. Sypherd, Professor of English in the University of Delaware, forms a useful companion to the popular *The Bible designed to be read as Literature*. It contains nothing that is new to the trained biblical student, and is definitely meant for the intelligent layman, though rightly based on modern scholarship. There is an outline of the way in which the Bible has come to us, and then a series of brief appreciations of the literary qualities of each book, including the Apocrypha. *Canticles* gets as much space as the four Gospels! Of the appendixes perhaps the most novel and useful is that entitled "Biblical Themes in Literature", a list of works in English and other literatures based on or parallel to biblical themes.

ALEX. J. GRIEVE.

In an essay in religious epistemology, *The Nature of Religious Knowledge* (Clark, 5s.), the Rev. N. MacLeish's main thesis is that religious knowledge, like all our knowledge of the outside world, is of the nature of an inference from experience. He begins by selecting three typical forms of epistemology "which stress respectively the cognitive, the affective and the conative aspects of consciousness". These are represented in the work of Descartes, Schleiermacher, and Jung. Of the work of the first two of these Mr. MacLeish gives an appreciative sketch, while Jung he treats more fully and critically. To these discussions he adds a further chapter on the non-rational in religion as represented in the work of Otto. In the second part of his book Mr. MacLeish works up from his theory of our knowledge of the external world to the awareness of God, and discusses various forms of religion—primitive, Greek, Hebrew, and Christian. In this part of his work he is very largely indebted to Prof. Stout, and indeed all the way through he is concerned to set forth his position as confirmed by other writers rather than as an original contribution of his own. All the same, he has produced a very useful work which may be confidently commended to those beginning their studies in the philosophy of religion.

Miss Mildred Nevill has had a long experience of dealing with children and she makes good use of it in her book, *A Study of Childhood and Youth* (Pilgrim Press, 3s. 6d.). She deals with children of all ages from babyhood to adolescence, and has a good deal to say about backward, abnormal, and difficult children. She writes clearly and simply and is commendably free from fads. Above all, her attitude to children is one of sympathy and understanding, and her book should be of real use to all parents and teachers who take their responsibilities seriously.

Dr. Grensted is a philosopher, a psychologist, and a theologian, but he nevertheless has a very deep sympathy for the troubles and perplexities of ordinary men and women. Therefore when he writes on *This Business of Living* (S.C.M., 5s.) we may be sure he does so with full understanding for

their practical needs. He realizes, as any observant person cannot fail to do, that there are many people for whom the burden of life in these days is too heavy. It makes claims on them which they do not feel able to meet. Hence, all manner of repressions, evasions, and neuroses. This situation Dr. Grensted is not content merely to analyse and diagnose. He tries to find a way out, and those who take the trouble to follow him will certainly not be led astray.

His book begins with a discussion of the problems which life presents in these days, and of some of the conventional solutions which are offered. These are unsatisfactory mainly because they approach life from too low a level. Dr. Grensted, therefore, reviews the whole subject again from the three standpoints of science, art, and religion. These at once reveal the true source of the trouble and point the way to the solution. But the question remains, How is this to be brought home to the individual? The answer is to be found in the last two chapters of the book, which show that in Christianity alone is the way of release that is also a way of renewal. Dr. Grensted has written a very wise and searching book, and it can be cordially commended to all those who are prepared to take this business of living seriously.

Most of us in these days are familiar with the idea of *libido* or urge to life of which certain psychologists make so much, but few of us perhaps realize that there is also a death urge or impulse to self-destruction which plays a great part in influencing human conduct. This tendency to suicide, conscious or unconscious, is the theme of Dr. Karl A. Menninger's *Man Against Himself* (Harrap, 15s.). Dr. Menninger, a well-known American psychiatrist, illustrates his subject abundantly from his own case-book and that of others of a like experience.

The book begins with a study of suicide proper and the motives which lead up to it. From this Dr. Menninger proceeds to discuss suicidal impulses mainly of an unconscious kind such as asceticism and martyrdom, neurotic invalidism, alcohol addiction, and other forms of anti-social behaviour. This is followed by a section on what he calls focal suicide, such as various forms of self-mutilation, malingering, and sexual aberrations. The last two sections of the book deal with the psychological treatment proper to such cases, and contain an extraordinarily valuable chapter on the psychological factor in organic disease. The method of cure which Dr. Menninger advocates in all cases is psycho-analysis, but he makes the effect of it depend very largely on the patient's relations with his doctor :

> By means of this guided relationship, an intellectual and emotional reorientation of the patient is made possible, so that the ego—strengthened, expanded, and made more elastic and less fragile—is enabled to handle the otherwise unmanageable components of the personality more efficiently, reduce the self-destructive trend, and increase the capacity for living and loving.

The whole book might be regarded as a comment on these words. It is a book which should appeal more to doctors than laymen, though it raises a great many problems with which we are all concerned, and in the end leaves the impression that for the adequate treatment of these problems even psychology is not enough.

Under the title of *If I had one sermon only to preach* (Nicholson & Watson, 3s. 6d.), Mr. A. J. Russell has edited a collection of sermons by various modern preachers. The book begins with the Archbishop of Canterbury's broadcast after Munich, and includes sermons by Lord Horder, Dr. J. D. Jones, the Rev. L. D. Weatherhead, Hugh Redwood,

Beverley Nichols, Howard Rose, A. J. Russell himself, and many others. While it is difficult to believe that all the preachers have taken seriously the title of the book, they have at least made interesting and useful contributions, and the variety of Christian experience and exposition could hardly be better illustrated than by these sermons. They represent the best kind of modern approach to the preaching of the Gospel.

The White Horseman is the somewhat ambiguous title of a volume of sermons by Dr. Selwyn, the Dean of Winchester (S.P.C.K., 5s.). They are divided into sermons for the seasons, sermons for special occasions, and general discourses, and are in the best line of the Anglican tradition of preaching—sober, earnest, well-informed, and expressed in clear and attractive English. Dr. Selwyn prefaces them with an introduction on the importance, the aims, the technique, and the occasions of preaching; in it he takes the opportunity of giving some excellent and needed advice to the clergy and others.

Father Leslie Simmons's *What think ye of Christ?* (Centenary Press, 2s. 6d.) is a defence and exposition of orthodox Christianity from a definitely Anglican standpoint. It shows a competent knowledge of the subject, is clearly and simply written, and is a useful book to put into the hands of those who want to know just what the Church teaches. The title, however, is open to criticism. The question really is "What think ye of the Messiah, whose Son is He?", and a little study of the passage in *Matthew* and its parallel in *Mark* should prevent the rather indiscriminate use of it which is so common.

Dr. E. O. James, as a teacher of the History and Comparative Study of Religion, has long felt the need of a textbook on the subject which could be put into the hands of students. This need he has now himself supplied in a volume entitled *Comparative Religion, an introductory and historical Study* (Methuen, 9s.). It may be said at once that this is exactly the book required for the purpose. It deals with the whole story of religion from its earliest origins to its culmination in Christianity. It is enriched with abundant notes and with an admirable bibliography, and it is difficult to conceive a more useful book for the purpose for which it is intended. It is to be hoped that a new edition of it may speedily be called for, as this would give an opportunity for correcting the rather too numerous printer's errors.

Under the title *Modes of Thought,* Prof. A. N. Whitehead has published a number of lectures (Cambridge Press, 7s. 6d.) delivered at various times in America and intended as a kind of footnote to his philosophical system. His main themes are Creative Impulses, Activity, Nature and Life, and The Aim of Philosophy. Dr. Whitehead believes that "as we think we live", "a philosophical outlook is the very foundation of thought and life". Language, social institutions, and action are the groundwork of all philosophical discussion. For philosophy is akin to poetry, and the philosopher is a combination of poet, mystic, and mathematician. He sees more deeply into things than do ordinary men, and judges words, ideas, and events not by their surface values, but by their pre-suppositions. The end of all philosophy is "that ultimate good sense which we call civilization", for "civilized beings are those who survey the world with a somewhat larger generality of understanding". All this Dr. Whitehead expounds in his lectures from a number of different viewpoints. It is not the kind of thing that he who runs may read, but readers who have some knowledge of Dr. Whitehead's previous work and who take the trouble to follow him through his somewhat intricate wanderings, will be richly rewarded.

Mr. R. F. Aldwinckle, a Baptist Union Scholar, recently obtained the degree of Doctor of Theology at Strasbourg for a thesis on *The Object of Christian Worship*. This he has now published, describing it as "A Study of the Notion of Objectivity in relation to Religious Experience". It is a full and quite competent discussion of a very live subject, and gives evidence both of the author's wide reading and of his skilful use of his material. Dr. Aldwinckle quotes from most of the relevant writers on the subject, and has evidently been influenced considerably by Boutroux, Bergson, and Whitehead. He keeps his discussion mainly confined to the philosophical or metaphysical aspect of his theme, and though he is by no means oblivious of the psychological problem involved, he seems to treat it rather too much as a side-issue. He has, however, produced a very promising work and one decidedly above the average of such academic theses. The book is printed in Strasbourg, but can be obtained in this country at 6a Meadow Close, Clacton-on-Sea (5s.). W. B. Selbie.

In *The Convocation of the Clergy*—"A Study of its antecedents and its rise with special emphasis upon its growth and activities in the 13th and 14th centuries"—Dr. Dorothy B. Weske has published, through the Church Historical Society (S.P.C.K., 15s.), a specialist and valuable survey of the attitude of the clergy towards Parliament and Convocation, and of the constitution and procedure of the Canterbury Convocation. She also compares the procedure of the two Convocations, and presents a chapter on the influence of the Convocation on the growth of the English constitution. Her book is enriched by detailed and useful appendixes.

The volume will appeal to specialists, to whom her detailed researches will offer the material for general conclusions and further detailed study. To the more general student of English constitutional history, as distinct from the specialist in ecclesiastical development, the chief interest of the book will lie in its illustration of the attitude of the clergy towards Parliament, and the struggles of the Convocation for independence of taxation by Parliament. The bishops were as resolute not to be excluded from the upper house of Parliament as the lower clergy were to avoid incorporation in the lower. Although Dr. Weske's studies have only a specialist appeal, they would have been easier of assimilation if she had a more lucid and less involved style. The length of some of her sentences is formidable. At times, too, the reader feels that her translation of Latin documents is not free from fault. But to students willing to overcome these difficulties, her book will prove valuable. Norman Sykes.

Col. E. N. Mozley's *A Guide to the Old Testament and Apocrypha* (S.C.M., 3s. 6d.) is intended for the use of teachers, and is based on Col. Mozley's experience of Divinity teaching. The book has a Foreword by the Headmaster of Winchester.

Father R. H. J. Steuart, S.J., has followed up his *World Intangible*, which was reviewed a year or two ago, with another volume, *In Divers Manners* (Longmans, 5s.), a book of similar aim to the former one, and of very real devotional value. There is this time more insistence on Roman theology, and this means a note of controversy which takes a little from one's pleasure in reading the book. But when the author goes into the background of the spiritual life he has a very keen perception of things that are fundamental for us all. However much one may differ in places from the emphasis of his theology, no one can read these chapters and not be helped. Along the roads of the spirit Fr. Steuart is a trained guide.

The Rev. John Burr's *God's Arms and the Man* (Allenson, 3s. 6d.) is a series of thirteen sermons on well-known texts. They have a homely wisdom which will win the reader's sympathy. They have also a welcome note of hopefulness. Dr. MacLean Watt writes a note of introduction.

Dr. Leslie F. Church's *In the Quietness* (Epworth Press, 2s. 6d.) contains twelve of his Broadcast addresses which have aptness of illustration and directness of appeal. Many who have heard them on the wireless will be glad to have them in this permanent form. Another book of devotional papers is Canon W. E. Lutyen's *The Divine Guest* (Eyre & Spottiswoode, 2s. 6d.). They will be found very helpful for Lent reading. The book contains the series of papers entitled "The Blessed Man" which appeared in last year's *St. Martin's Review*.

The History of the Episcopal Church in Japan, by the Rt. Rev. H. St. George Tucker (Scribners, no price given), contains the Hale Lectures delivered in 1937 at Evanston, Illinois. The book is an interesting and valuable account of the introduction of Christianity into Japan, and of the growth and spread of the Episcopal Church. It is a piece of missionary history which will make a strong appeal to all lovers of missionary work.

The Rev. Godfrey Callaway's *Pioneers in Pondoland* (Livingstone Press, 5s. 6d.) is a very interesting account of the foundation of the Anglican Mission in Pondoland. It is well written, and its descriptions of the native life of the country and of the difficulties of the first missionaries are very good. The book is a worthy addition to the story of African missions.

Dr. Walter Miller's *Yesterday and To-morrow in Northern Nigeria* (S.C.M., 5s.), another missionary book of more than ordinary interest, tells of the author's experiences as a pioneer doctor and missionary enthusiast in Northern Nigeria over a period of forty years. There is much information of value about the development of the country, and a good deal about local customs which will appeal to others besides missionary workers. This is a live book with a moving story to tell.

Professor John Foster's *The Church of the T'Ang Dynasty* (S.P.C.K., 4s.) tells in outline the story of the spread of the Nestorian Church eastward through Asia to China sea in the sixth century, the period of its greatest influence in the eighth century, and of the final eclipse by the end of the tenth century; an Arabic record of 987 says that there was not a single Christian left in China. This is a piece of Church history but little known; it is of deep interest to all who follow missionary work in the east. The book is clearly written and is a very readable account of the first age of the Church in China.

Two missionary books of great interest to friends of the Baptist Missionary Society are issued by the Carey Press. *Congo Journey* by the Rev. H. L. Hemmens (2s. 6d.) describes a visitation last year of the stations of the Congo mission; the Rev. E. A. Payne's *The Great Succession* (2s.) contains sketches of some of the great leaders of the Society. It is always good to have names like Angus, and Baynes, and Timothy Richard, kept fresh in our minds. They were men of their own day, but their work lives on. Mr. Payne worthily commemorates them.

The Rev. Wm. C. Irvine's *25 Years' Mission Work among the Lepers of India* (Pickering, 2s. 6d.) is an account of work at Belgaum. The story is simply told; but the work itself is one of the most self-sacrificing.

A. T. S. James.

Man's Desperate Need, by the Rev. G. P. Ford (Centenary Press, 2s. 6d.), contains fifteen devotional studies, intimate in tone and Anglo-Catholic in background. *Whom The Lord hath Redeemed,* by the Rev. P. Maryon-Wilson (Centenary Press, 3s. 6d.), is similar, but the studies are shorter (there are 32), introduced by a text, and gently literary. Probably neither author would claim any originality.

New Testament Economics, by Mr. J. H. Higginson (Author, 2s.), is an attempt to show that, *pace* Weber, modern capitalistic business may be fully congruous with *New Testament* teaching. Jesus's "essential teaching concerning Wealth is that of Stewardship". The Puritans' attitude to business is defended.

The Epiphany of the Cross, by Prof. F. W. Buckler (Heffer, 3s. 6d.), contains the author's philosophy of Christianity and Church history in brief. The theme of the book is Oriental Kingship, from which system it is claimed that Jesus "drew His figures of speech to express the relations of God to man"; in terms of Oriental Kingship the Atonement is to be explained, and the same *provenance* justifies the Prayer Book Eucharist service, when "foreign importations from Geneva" are eliminated.

Church Builders of the Nineteenth Century, by Mr. Basil F. L. Clarke (S.P.C.K., 12s. 6d.) has "A Study of the Gothic Revival in England" for its sub-title. Pugin, the Camden Society, Ruskin, and Sir Gilbert Scott are each considered at some length, and the churches built by or under the influence of each are listed, at times almost catalogued; the influence of Ruskin was less than is usually supposed, we are told. The book is a bald account of the facts rather than an interpretation of them, the author preferring to give contemporary criticisms rather than his own; but, when he does interpret, he is by no means uncritical: thus, "Pugin's churches are seldom satisfactory", "a Camdenian church . . . is certainly not like the parish church of the Middle Ages", "will anyone ever admire the works of Scott? It is hard to believe that they will, for there is nothing in particular in them to admire", "there is nothing in particular which is characteristic of the works of Blomfield". The book has 32 illustrations and 25 pages of index.

GEOFFREY F. NUTTALL.

NEW EDITIONS, REPRINTS, *ETC.*

Much water has flown under the Biblical bridge in the 43 years since Sir Frederic Kenyon published the first edition of *Our Bible and the Ancient Manuscripts,* which now appears in a fourth revised, enlarged, re-written edition (Eyre & Spottiswoode, 10s. 6d.). This authoritative and well illustrated book ought to be in every public and every minister's library. Dr. J. W. Coutts's *How to Use the Bible* is now in the "Religion and Life Books" (S.C.M., 1s.). *What a Christian Believes and Why* (Epworth Press, 3s. 6d.) is a revised edition of the Rev. C. F. Hunter's admirable handbook, written 20 years ago. Prof. Ernest Barker's *National Character and the Factors in Its Formation,* first published in 1927, is now in the "Devereux Books" (Methuen, 5s.).

To a revised edition of *The School of the Bush* Professor A. V. Murray has added a new Preface, a Comment by Lord Lugard, and a Foreword by Sir Percy Nunn. Mr. Kenneth Ingram's *The Christian's Challenge to Christians* is now 3s. 6d. (Allen & Unwin).

Mr. Philip Guedalla introduces the "World's Classics" edition (Oxford Press, 2s.) of Lord Stanhope's *Notes of Conversations with the Duke of Wellington.* Also in this series comes Trollope's *Can You Forgive Her?*

(two vols.) and *Selected English Sermons,* with an Introduction by the Bishop of Durham.

LECTURES, PAMPHLETS, *ETC.*

The S.C.M.'s "Crisis Booklets" (1s. each) are timely and useful. They are: Nathaniel Micklem, *The Crisis and the Christian;* J. Eric Fenn, *The Crisis and Democracy;* Sir William Bragg, Sir Walter Moberly and Lord Kennet, *Moral Rearmament;* Leyton Richards, *The Crisis and World Peace;* F. A. Cockin, *What does "A" do next?;* Leslie S. Hunter, *A Church Militant;* Ruth Rouse, *The Commonwealth of Man.* Three volumes of broadcast talks by scholars of many Churches are collected in *Outlines of Church History* (Allen & Unwin, 4s. 6d. each).

Dr. L. E. Elliott-Binns's *Dante and the World Today* (Heffer, 6d.) is the Bishop Gore Memorial Lecture, 1938.

The Livingstone Press Eagle Books (2d. each) are: *To Islam I Go; Always on the Go; Elizabeth Undaunted; Laughing Pioneer.*

Religious Plays are: The Rev. Henry Ironmonger's *The Wise Men and Herod* (Halifax: Ibberson, 1s.) and Mr. E. T. Barton's *Whisper of Joy* (Carey Press, 3d.)—a play for girls on S. India.

The Carey Press also publish in the Furnival Library (1s. each) J. O. Barrett's *By Life and by Pen*: Talks on Translators of the Bible, and S. H. Price's *Treasure in the Dust.*

H. A. Popley, *The Village Goes to School;* K. H. L. Halter, *Ordeal in Tingchow;* R. L. Challis, *A Pacific Pastorate* (Livingstone Press, 3d. each).

ALSO RECEIVED.

The New Testament Shortened. S.P.C.K. 2s. 6d.

Conrad Pepler, O.P. (Ed.). *The Lessons and Gospels for Lent taken from the Roman Missal.* Dent. 5s.

H. J. M. Milne and T. C. Skeat. *The Codex Sinaiticus and the Codex Alexandrinus.* B.M. 1s. An illustrated account of the two great Codices.

Every Morning. By A. A. Taylor. Hodder. 5s. A book of Daily Readings by the Congregational minister at Alton.

Starting Afresh. Rev. W. P. G. McCormick. Longmans. 2s. 6d. The Bishop of London's Lenten book. Those who like what has come to be called "St. Martin's religion"—and they are many—will appreciate this book.

Bernard Clements, O.S.B. *Learning to be a Christian.* S.C.M. 2s. 6d.

Jane Stella Macran. *The Unity of Being. God is Love.* Chester: Phillipson. 3s. 3d. An Anthology of selections in poetry and prose from the literature of many lands.

This Changing World. National Adult School Union. 1s. 6d. & 2s. 6d.

Mrs. J. J. Scroggie. *A Life in the Love of God.* Pickering. 2s. 6d.

Reginald Wallis. *The New Walk* and *Life's Cricket Match.* Pickering. 1s. & 6d.

James Dunbar. *Arise, Shine.* Pickering. 1s. 6d.

C. M. Fox. *Prayers for Women's Meetings.* Lutterworth Press. 2s. 6d.

Bertha C. Krall. *Beginners' Tales.* N.S.S.U. 1s.

Gertrude M. Daniels. *Living Clocks.* Pickering. 1s

Fairelie Thornton. *Daily Strength.* Pickering. 6d.

A Catholic Woman Doctor. *Growing Up.* Burns Oates. 2s. & 1s. A sensible book for girls.

A Fight for Education. Harrap. 1s. The story of Booker Washington's early days for children.

Grace Livingston Hill. *Daphne Deane.* J. B. Lippincott. 7s. 6d. Another of Mrs. Hill's stories in which love and religion are skilfully intermingled and all comes well in the end.

L. Patrick Green. *Not so Useless.* Harrap. 5s. A story for boys of "Trooper Useless on Patrol".

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (Jan.). Dr. W. F. Howard's "The First Interpreter of Jesus" deals with St. Paul. Dr. Garvie discusses Fairbairn's Theology and Dr. A. W. Harrison "Mark Rutherford and J. A. Froude". Dr. Vincent Taylor replies to Dr. Lofthouse and Dr. Braham examines "The Place of God in A. N. Whitehead's Philosophy". An article which Congregationalists ought to read with interest is the Rev. F. Hunter's "The Origins of Wesley's Covenant Service".

The Hibbert Journal (Jan.). M. P.-L. Couchoud replies to M. Loisy. Mr. J. C. Graham continues his investigation of the Anglican Doctrinal Report. Prof. Ernest de Selincourt discusses "The Interplay of Literature and Science during the Last Three Centuries". Three articles, by Prof. Charles Hartshorn, Miss E. M. Rowell, and Dr. H. H. Riggs, deal with the problem of time. Dr. C. J. Cadoux writes on "Saul and Samuel", and Dr. Moffatt surveys theological literature.

The Baptist Quarterly (Jan.). Two useful contributions are Dr. Townley Lord's "The Reformation and the Word of God" and Dr. Underwood's "The Permanency of Religion". Among the historical articles are Dr. R. E. E. Harkness's "Baptist Expansion in North America" and the Rev. F. Beckwith's "Dan Taylor (1738-1816) and Yorkshire Baptist Life".

The Layman (Jan.). This number again contains articles dealing with the Congo and also the beginning of a study of "Preaching by Printing" by the Rev. Hugh Martin.

Friends' Quarterly Examiner (First Month). Prof. J. W. Harvey's "Wisdom and Youth" is a valuable contribution. We are pleased to note in it the reference to A. Neave Brayshaw, to whom Friends owe more than perhaps they always recognize. Other articles of interest are Mrs. Holdsworth's "William Law, Mystic", and Mr. Arthur Rowntree's "The Bible in England".

Expository Times (Jan.-March). In the "Problems of Today" Dr. F. J. Rae discusses "The Church and the Child", Dr. Nicol Macnicol "The Non-Christian East and the Christian West", and Dr. Wheeler Robinson "Ministerial Training". Under "After Fifty Years" we have Dr. T. H. Robinson's "Higher Criticism", Dr. E. O. James's "Aspects of Sacrifice in the *O.T.*", and the Rev. N. H. Snaith's "The Background of the Psalms". Other articles to note are Dr. Hywel Hughes's "Recent Trends of Thought on the Atonement" and the Rev. David Cairns's "Why Mr. Aldous Huxley is not a Christian".

The Modern Churchman (Jan.-Feb.). The Rev. G. R. L. Harvey on "The Use and Abuse of Symbolism", the Rev. J. S. Bezzant on "Anglican Worship and Social Life", and Mr. J. W. Poynter on "Modernism and the Roman Church".

International Review of Missions (Jan.). One hundred pages are taken up with the indispensable Editors' Annual Survey. Mrs. Kubushiro writes on "The Place of the Christian Church in Moral and Social Reform in Japan" and Mrs. E. Louie Acres on "The Chung Hua Sheng Kung Hui and the Ministry of Women". Dr. D. S. Cairns examines Dr. Kraemer's book, *The Christian Message in a Non-Christian World.*

World Dominion (Jan.). The Rev. Alex. McLeish tells of Protestantism in Europe today and Dr. J. Müller of Evangelical Russians. Dr. Robert Cochrane writes of "A New Vision for Leprosy Work" and the Rev. J. J. Cooksey of "The New Day in Arabia". The valuable service *World Dominion* has rendered through the typewritten sheets supplied by its Information Bureau is now continued in the journal itself.

Evangelical Quarterly (Jan.). Prof. Boettner continues his study of The Trinity. The Rev. A. Nevile Davidson's "The Scottish Doctrine of the Sacraments" is valuable because it is concise and definite. Other articles are Dr. Vischer's "The Book of Esther" and Mr G. W. Bromily's "The Message of Friedrich Nietzsche".

Religion in Education (Jan.). Valuable articles are Dr. Ernest Barker's "The Teaching of Religion in the University" and Dr. H. H. Rowley's "Israel's Enduring Contribution to the World". Other useful contributions deal with practical problems of religious teaching.

The Christian Quarterly (Jan.). The main articles are Dr. A. C. Garnett's "Art and Worship" and the Rev. J. Finegan's "How Do We Know Jesus Lived?" A section deals with "Practical Church Problems", and there are half-a-dozen book reviews.

Social Service Review (Jan.). An enlarged number which contains among other things Mr. G. D. H. Cole's "The Sweated Worker—1939", Sir Ronald Davidson on "The Younger Unemployed", and Mr. Albert Mansbridge on "Margaret McMillan". The first of a series on Settlements is Dr. Mallon's "Toynbee Hall", while there is a useful article on the work of the Hospital Almoner.

The Common Room (March). An informing number, with papers by Mr. George Cadbury ("Social Change and the Settlement Movement"), Mr. Wilfrid Allott ("Our Work in these Times"), Sir Percy Watkins ("The Spens Report"), and Miss M. K. Ashby ("Our Responsibility in War Time").

Harvard Theological Review (Jan.). Mr. D. Elton Trueblood has an interesting article on "The Influence of Emerson's Divinity School Address". Among other articles are Mr. A. Cameron's "Sappho's Prayer to Aphrodite", Mr. E. T. Silk's "Boethius's Consolatio Philosophiae as a Sequel to Augustine's Dialogues and Soliloquia", and Mr. Clyde Kluckhohn's "Some Personal and Social Aspects of Navaho Ceremonial Practice".

Anglican Theological Review (Jan.). The Bishop of Quebec discusses Dr. P. N. Harrison's theory of the Pastorals. Mr. S. E. Johnson applies Form-Criticism to the *Acts* and Mr. M. H. Shepherd outlines the Development of Monastic Worship.

Yale Review (Winter). Prof. Alvin Johnson writes on "After the New Deal", Capt. Liddell Hart on "Britain's Military Situation", Mr. P. E. Moseley on "Hitler and Southeastern Europe", and Mr. C. Seymour, the President of Yale, on "Czechoslovak Frontiers". There are stories by Mr. Paul Horgan and Mr. Irving Fineman and a very useful Review section.

The Review of Religion (Jan.). Seventy pages of reviews are preceded by Mr. R. Krautheimer's "The Beginning of Early Christian Architecture", Mr. Oliver Martin's "Whitehead's Naturalism and God", and Mr. A. C. Coutinho's "Nietzsche's Critique of Judaism".

Religion in Life (Winter). A well-balanced number. The first five articles are all well worth reading: they are Dr. D. V. Steere's "Evangelism and Christian Fellowship", Dr. S. M. Cavert's "The New Place of the Church in Protestant Thinking", Dr. J. Edgar Park's "The Will of God", Dr. H. T. Houf's "Jesus' Way in Our Time", and Dr. H. R. Niebuhr's "The Christian Evangel and Social Culture". Dr. C. C. McCown tells of the last two years' work in Palestinian Archæology. Dr. O. W. S. McCall writes on "Not as Beating the Air", and there is a brilliant sketch of G. F. Peabody by Mr. Howard Melish. The Rev. R. Birch Hoyle evidently did not read the proof of his article: perhaps Dr. Flew will not mind being transferred, with his College, from Cambridge to Oxford, but Dr. E. C. Dewick will hardly like being made a Dervish.

The Review and Expositor (Jan.). Miss A. P. Bostick opens with a long article on "Conceptions of God in Certain of Browning's Dramatic Monologues". Dr. Dobbins's "Facing Pastoral Problems" is this quarter concerned with "The Problem of Co-ordination and Correlation of Church Organizations". There are nearly sixty pages of reviews.

The Colgate-Rochester Divinity School Bulletin (Dec.). Dr. Walter Rauschenbusch explains why he is a Baptist, Dr. E. W. Parsons writes on "The Use of the Bible Today", and the Rev. F. W. Padelford concludes his story of Baptist Education.

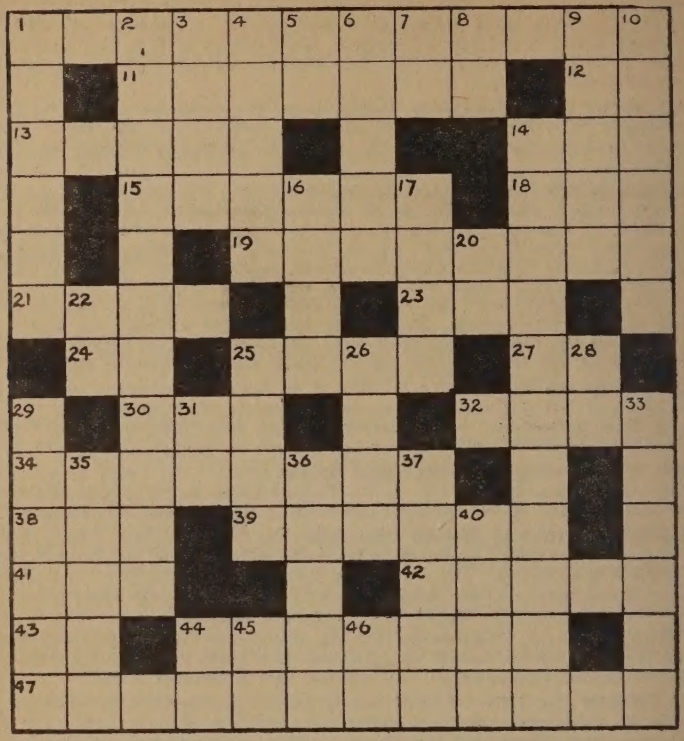
Individual Psychology Medical Pamphlets (No. 20). Extremely useful, and not least so the fourteen points agreed on by the Swiss Branch of the International Medical Society for Psychotherapy. The articles are Prof. John Macmurray's "A Philosopher Looks at Psychotherapy", Dr. Ralph Noble's "Psychiatry and the Community", and Dr. F. G. Crookshank's "The Family, Society and Education".

School Drama. A Magazine for Schools, Boys' and Girls' Clubs, published by College Magazine Service, London (1s. per issue, four issues yearly). Those responsible for Church Dramatic Societies will find practical help in this new journal.

In Extremis (No. 7/8). A third part is devoted to a detailed *Einführung in den Heidelberger Catechismus, as ein in seiner Art klassisches Document der nach Gottes Wort reformierten Kirche,* by Karl Barth. Other articles include *La Prière* by the Editor, *Le Chrétien et la réalité sociale* by Pasteur E. Porret of Belgium, and *Warum Pfarrer?* by Pfarrer W. Tanner of St. Peterzell. 1939 (No. 1) has a long article by M. Denis de Rougemont, entitled *Le Protestantisme créateur de personnes.* Dr. Arthur Frey more shortly attacks totalitarianism under the heading *Die Kirche u. die geistige Landesverteidigung.*

Revue Biblique, publiée par l'Ecole Pratique d'Etudes Bibliques établie au Couvent Dominicain Saint-Etienne de Jérusalem (Jan.). The main articles are *Le Psaume CXIX et les Sapientiaux* by Père A. Robert, *Le signe du Temple* by Père A. M. Dubarle, and *L'expérience religieuse du médecin Thessalos,* by Père A. J. Festugière.

Nouvelle Revue Théologique, publiée sous la direction de quelques professeurs de théologie de la Compagnie de Jésus à Louvain. The number for Sept.-Oct. 1938 contains articles entitled *L'Islam et nous* by Père J. Abd-el-Jalil, a Mohammedan convert who has become a Franciscan friar, *Comment naquirent nos plus anciennes paroisses en Belgique* by Père E. de Moreau, and *Politique et théologie morale* by Luigi Sturzo. There is a lengthy review of M. E. Brehier's *La Philosophie du moyen âge.* The January 1939 number contains a *Chronique d'archéologie palestinienne* by Père J. Simons, a discussion of the question *Comment présenter les valeurs religieuses aux enfants et aux adolescents d'aujourd'hui?* by Père G. Delcuve, and a review of Abbot Doms's *Du sens et de la fin du mariage.* The February number is devoted to a consideration of the subject *Racisme et Christianisme. Les antécédents de l'idéologie raciste* is discussed by Père P. Charles, *Le racisme politique du IIIe Reich* by Père P. Lorson, *Le problème des races au point de vue anthropologique* by Dr. E. Van Campenhout, and *La race, la raison et le Christ,* by M. J. Folliet.



CLUES

ACROSS

1 Did this home of early Congregationalism produce beautiful women? (12).
11 Why oysters—aren't we all? (7)
12 44 down (2).
13 A land of wide open doors (5).
14 A flower, lacks a saintly interior (3).
15 Put between Adam and Eve (6).
18 A familiar principal (3).
19 Unlike 1 down, this shows interest in the spirit (8).
21 He would not approve apposition to the "seat of Mars," but he has an alibi (4).
23 Protected, but no longer moderating (3).
24 Twice in London (2).
25 A prophet has dried up (4).
27 A holy man round Scotland's own (2).
30 A fellow is sometimes put upon (3).
32 Did Zeno eat oats here? (4).
34 Transatlantic (8).
38 And I was Persia, (3).
39 Petrified after eruption (6).
41 I make an impression (3).
42 "Is there any . . . in the white of an egg?" (5).
43 Like unto (2).
44 (rev.) I can recognize the lady (three words, 3, 3, 1).
47 In the Spring a parson's fancy lightly turns to thoughts of this (8, 4).

DOWN

1 Not the Holy Spirit, but once a Chairman (6).
2 "What then and there was reason, is here and now absurd"?? (11).
3 Where the widow and orphan rejoiced (4).
4 Leaves his mark on a railway (5).
5 & 45 Lycidas's was watery (4).
6 Not quite all round (5).
7 Rebelled, having swallowed 8 down (4).
8 See 7 down.
9 "The waters made him . . . " (5).
10 Of Hampstead, of course (6).
14 Ina ate ashes (anag.) (11).
16 Is he still very reverend (4).
17 Not quite the Christmas spirit, you'll agree (4).
20 See 44 down.
22 & 31 "Keep the . . . of my lips" (4).
25 Coming up I might repair what I undid going down (4).
26 Did Paul wander to his goal? (4).
28 Makes 3 a people (2).
29 (rev.) A wild Abyssinian chief at a missionary conference? (6).
31 See 22.
33 The Editor has persuasion? (6).
35 Where many sermons are born to blush unheard? (5).
36 A prophet's father (5).
37 (rev.) Shakespeare is said to have had little (5).
40 Who has much? (4).
44 & 20 The persecutor became champion, and then claimed monopoly.
45 See 5.
46 And it with patience (2).